

THE  
SVPPPLICATION  
OF CERTAINE  
Masle-Priests falsely called  
*Catholikes.*

Directed to the Kings most excel-  
lent Maiestie, now this time of Parlia-  
ment, but scattered in corners, to moue  
mal-contents to mutinie.

Published with a Marginall glossie,  
for the better vnderstanding of the Text, and  
an answer to the Libellers reasons, for the  
cleering of all controuersies there-  
of arising.

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James. 4.

*Petitis & non accipitis, eo quod male petatis.  
Yee supplicate, and doe not obteine, because yee aske lewdly.*

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2. Cor. 6.

*What agreement hath the Temple of God with Idols?*

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LONDON  
Imprinted for William Aspley.  
1604.

# ДЕНЬ ИОГАДИПУЗ

# ЗИЛАТЯНОВ

# Rules Before They're Called

Cybersecurity

16270 Stora Enso Norden  
16271 Stora Enso Norden  
16272 Stora Enso Norden



• 1821  
Lettre à l'abbé de la Croix, 1821

*Salisbury's Register*

London  
1904

# The Preface to the Christian Reader.



If the Authors of this Supplication, Christian Reader, as they doe pretend in the Title, had indeede exhibited the same to his royll Maiestie, we would not haue presumed to haue made any answer to any thing therein contained. We know, that his Maiestie, both in respect of his wisdome and pietie, and principally in regarde of his royll and eminent authoritie, is the fittest person to answer such importune and bolde suppliants. But seeing the same, for ought we can learne, was never presented to his Royall bands, but rather dispersed abroade in corners, to trouble mens heads, and to set forward malcontented persons to some further attempt; we thought it worth our labor, both by glosses Marginall, to note such things as are worthy to be obserued, and also by breefe censures and answers to remedy the poyson of the Text. The Petitioners themselves, although they entitle their Libell to the King, yet professe, that the reasons therein contained are not vnworthy to be read & pondered by the Lords, Knights, and Burgeses of the present Parliament, and other of all estates: which declareth plainly, that their purpose was to haue it read, and pondered of all. We hope therefore they cannot mislike, if we among others, whom it especially concerneth, haue both pondered it, and poudered it, as a matter voide of salte and discretion. Others may now with more securitie handle this venomous declamation, hauing his counterpoysone and answer adioyned unto it.

The thing it selfe is a simple peece of worke patched together for the most part out of Bristowes Motiues, and Stapletons Inuictiues, oftentimes by D. Fulke of Pious memorie and others refuted, and more unsauorie then twise sodden Colerworts, and consisting either of vaine supposals, or notorious untrueths,

## THE EPISTLE.

and therefore may seeme unworthy of answere. Yet because we understand some abused Papists doe make some accompt of it, and themselves do as it were require vs to ponder their reasons; we do for satisfaction of them both, and all others that otherwise might thereby be abused, first set downe the whole supplication, with a Glosse fitting such a text, and next our answere to the reasons contained in the supplication.

They gloriously claime to themselves and their adherents the prerogatives of Christes Church. But we haue shewed, that there is as great difference betwixt them, as betweene a chaste Spouse, and the purple harlot, Apoc. 17. There is no concord betwixt Christ and Belial, saith the Apostle, 2. Cor. 6. No more can there be any agreement betwixt Christ his sheepe, and those that follow strangers. They heare Christ his voyce and follow him, these harken to Antichristes rescriptes and decretales, and runne after him. Read therefore diligently, marke carefullie, and iudge indifferently, and beware least for true ancient Catholike and Apostolike religion thou be guiled and abused with prophane nouelties, hereticall opinions, fond distinctions, Popish deuises contrary to Apostolike and Catholike doctrine. And so beseeching God to enlighten thee with the grace of his holy spirit, and to make thee able to discerne truth from falsehood, we remitte thee to the reading of the dis-  
courses ensuing.

# A SVPPPLICATION to the Kings<sup>b</sup> most excellent Maiestie,

Wherein, severall reasons of State and Religion  
are briefly touched: not vnworthy to be read, and  
pondered by the <sup>c</sup> Lords, Knights, and Bur-  
gesses of the Parliament, and other  
of all estates.

Prostrated

At his Highnesse seere by <sup>c</sup> true affected  
Subiects.

Nos credimus, propter quod & loquimur.

f 2. Cor. 4. 13.

Wee belieue, for the which cause  
wee speake also.

a And partly a  
communiti-  
on,terrifying  
vs with their  
forces, num-  
bers & friends,  
abroad and at  
home.

b To Papists  
the Pope is  
more exellent.

c The Lords  
spirituall sup-  
pressed.

d They ende-  
nor to stirre all  
estates.

e Truely af-  
fected to the  
Pope,rather  
then to the  
King.

f If they be-  
lieue all they  
speake after-  
ward,they be-  
lieue lies.

g Where and  
by whom was  
this gear  
Printed?

a Yet would  
they subie & his  
Highnesse to  
the Pope.

b As if they  
should say , we  
lye , when we  
say he is dea-  
rely beloued .

c Viz. in tem-  
porall matters  
as they say af-  
terward .

d Did Watson  
and clerke ioy  
at the Kings  
comming ?

e Impugned  
by Parsons and  
the Iesuisticall  
faction .

f God grant  
the Massie  
Priests worke  
no diuision in  
this vnion .

g Yet lately  
despised by  
Friar Parsons .  
h Are these  
Christians  
that talke so  
much of for-  
tune ?

i If the sedi-  
tious Massie  
Priests doo not  
hinder it , lay-  
ing the bor-  
ders waste , as  
they haue wa-  
ited Ireland .

## Most high and mightie Prince, and our <sup>b</sup> dearestly beloued <sup>c</sup> Soueraigne .

**S**O many causes concurre , wheresocuer wee turne our thoughts , and these most great , of a reioycing , as wee know not with which we should begin the count , nor on which to ground our chiefest ioy . Your Maiesties directe title to the Imperiall Crowne of the Realme , both by lineall descent , and prioritie of blood , and your Highnesse most quiet accessse to the same ( Gods onely worke , aboue the expectation of man ) doe , ( as by most right they should , ) exceedingly possesse and englad our hearts : Also the thrice fortunate f vnion of the two Kingdomes ( which not seldeime in former times haue beeene much infestuous one to the other ) and this after so sweete a meane , as by rightfull deuolution of both Scepters to the immediate issue of eyther Nation , cannot but in semblable proportion multiplie and aduaunce our ioyes ; nor can wee any waye doubt , but that the strength of the Monarchie ( now made g inuin- cible by the vnion ) will euer bee most able to preserue these our ioyes vnto vs , and make them perpetuall , eyther Kingdome beeing such a fortresse and countermure to other , and both so abounding with men and shipping , as no forraine enemie , how Potent soever , vntesse hee first bee weary of his owne <sup>b</sup> fortunes , dare euer aduenture to offend or picke quarrell vnto : Likewise the hope and strongest affiance which your Maiesties raigne ouer both nations yeelds , of reducing the bordurers of eyther Countrey to Christian or- der : of turning to commodicie the <sup>i</sup> vast quantitie of ground , which , by reason of the sauge demeanor among them , hath time

time out of minde layne waste and vnoccupyed: and often-  
joying peace, commerce and a traffike with all Nations, a <sup>a</sup> At 30. in the  
blessing most soueraigne, and which already is blighted on vs <sup>b</sup> 100. aboue  
in good measure: Then, the vnspeakable benefite of your old customes.  
Highnesse fitte <sup>c</sup> yeares to gouverne, and your long and suc- <sup>b</sup> The Mar-  
cessfull experiance in the affaire, being the Arte of Artes, and itheame.  
office of God, farre more intricate, difficult and combersome <sup>c</sup> These yeares  
than any other kinde of ministracion, or state of life on earth: <sup>d</sup> Watson and  
Then also the speciall consolation which all men take in your his complices  
Maiesties regardefull loue towarde the Nobilitie of the sought to  
Realme, as hauing already restored some to their lost dignitie <sup>d</sup> Lost by  
and endowed others with honor and authoritie in State: harkning to  
Lastly, to omit other infinite particulars of lesse moment, the seditious Massie  
good triall of your Highnesse <sup>e</sup> prowelte, wisedome, iudge- Priests.  
ment, clemencie, bountie, compassion, the edification of word of these  
your exemplar life, of like force to your subiects, for fashiong Kings piety  
ning their maners therenvnto, as were the twigges of f party and zeale.  
colour, which the Patriarch Iacob laide before the flocke of f God grant  
sheepe he had in keeping, at the time of their conceiuing, ) troubled with  
the noblest disposition of our young Prince and his brother, parti-coloured  
the rare vertues of their Queene-mother, our most respetted beasts  
Princesse, and the hope of such store of children from both <sup>g</sup> If seditions  
your bodies, as may to the worldes end most renownedly packers hinder  
spread and g perpetuate the royall coniunction, name and long continue.  
family: We say, all these, and other like gratiouse respects <sup>h</sup> Risisardonia.  
doe so abundantly replenish our hearts with <sup>i</sup> joy, as no <sup>j</sup> So long as  
temporall thing can more in the world. And to the end these the Pope lust.  
our ioyes may euer inhabite in our soules prosperously with- <sup>k</sup> A slander to  
out change or diminution, we your Maiesties retentently i af- Q. Elizabeths  
fectionate subiects, do prostrately beseech your most Prince- <sup>l</sup> As you  
lie consideration, to commiserate our grievous and long indu- would say  
red <sup>k</sup> pressures for confessing the <sup>l</sup> Catholike Romaine faith; Christendome  
the all onely meane (as wee vndo bitedly beleue) of <sup>m</sup> sa- and Kent.  
uing our soules eternally. <sup>m</sup> Of loosing  
soules.

We doe not presume (our dread Soueraigne) to begge the  
allowance of some few Churches, for the exercise of our <sup>n</sup> Re-  
ligion, nor yet the allotting of any Ecclesiastical liuing towards  
the

<sup>n</sup> Popish id-  
latry and su-  
perstition.

a Wolues in sheepes cloathing.  
 b Not by P<sup>r</sup>ince<sup>s</sup> if they can chuse.  
 c Yet in Spaine they refuse this to reverse the penall lawes, enacted by our late Soueraigne infinite good.  
 d Seditious and cacohlike mass<sup>s</sup> Priests & their complices.  
 e Dishonour not Go<sup>d</sup> Is cause.  
 f Euery way contrarie to the peace and safetie of the Kingdome.  
 g Will you haue your suite perforce?  
 h They bragge abide in continuall hortour of Soule of thousands.  
 i See what a little remisnesse may worke.  
 j Importunate and k Vniuersall a blessednesse.  
 l A generall mischiefe.  
 m Plaine sedition threats.  
 n This dispenall vse wroght a generall revolt in Irel<sup>and</sup>.  
 o the maintaining of the Pastors of our Soules ( a benefit that is not denied by the Princes and State politique of other Countries, where diversitie of religion is tolerated, and infinite good found to arise thereof, ) but the onely degree of fauour that we seeke at your Maiesties hands in this case, is, that out of your Princely compassion, you would be pleased against a Catholike beleeuers, and to licence the practise of our Religion in priuate houses, without molestation to Priest or lay person for the same . For this ( most gracious Prince) we intreate, for this wee shall ever continue our humble petitions, and the suite being ( as our faith assureth vs ) for the not abolishing of Gods & noblest cause and honour vpon earth, and no wayes against the f peace, strength, or safetie of the obtaining of the suite would bring vnspeakable renowme to your Maiestie, withall the chiefest Rulers of the Christian world , and endlesse comfort to b thousands (who otherwayes liuing against their conscience, must needs breach of duetie, and lesse thinke it a point of disloyaltie, euer lowly to solicite, yea petitionarily to i importune your Maiestie, for the happy graunt of so manifolde, farre-spreading leauue of your gracious Maiestie to adioyne a few briefe reasons for remonstrance of that which is said.

1. The world knoweth that there are three kinds of subiect in the Realme, the l Protestant, the Puritane, and the Catholike affected, & by general report, the subiect Catholike affected is not inferiour to the Protestant or Puritane, either in m number, or alliance, or generositie of spirit and resolution. Which multitude or third kinde of subiects, would through the benefite of the n dispennall yf<sup>e</sup> or toleration of their religion, hold them selues infinitely obliged to your Maiestie, and be ready in all occurrences very willingly to sacrifice

face their liues and last drop of blood in any seruice sacerdotie. Not if the  
belonging to the defence of your Maiesties person, crowne, Pope counter-  
maund them,  
or dignitie : whereas being debarred of the said fauor and I hope.  
freedome of conscience ( in which consisteth the true com- b Call you  
fort of soule, and all Christian courage ) they must be forcibly such fellowes  
driven to lament their hard fortunes, to lye groaning vnder true affected  
their crosses, and consequently without spirit or forwardnesse subiects ?  
in action, vnapt for any imployment, as persons ouerwhelmed with griefe and desolation of their most piteous and mi-  
serable state.

2. Againe, the Puritane, as he increaseth daily aboue the Protestant in number, so is he of a more presuming, imperious, and hotter disposition and zeale, euer strongly burning in desire to reduce all things to the forme of his owne Idee, fessed. c In England we haue but one religion publikely pro-  
or imagination conceiuued, and therefore by discourse of reason not vnlke ( the enterprise being to be paralleled by many examples ) to attempt the overthrow of the Protestant, and d A ridicu-  
bring the kingdome, especially the Ecclesiasticall state to a lous conceit paritic or popular forme of gouernement, if the Catholike of supposed garboiles.  
( perhaunce the powerablest let thereof ) were once extin-  
guished : and to extinguish him, no meane more potent, e Auant you than to forbid and punishe the exercise of his religion. And pouorable lets. what confusion, hauocke, and f effusion of blood such an at- f Popes stric-  
tempt would worke in the common-weale, it is easie to con- by blood to  
iecture, whiles the Puritane with his complices, and such as g This the se-  
thirst ( an infinite number ) to haue matters in scuffling, to im- ditious Masse-  
pugne on the one side, and the Bishops, Deanes, Canons, and the greatest possessors of spirituall liuings, with all those that do adhere to them, defend on the other side, and either partie stiffly and violently g persecuting other, as is the custome pri-  
in such commotions, without regarde of God or country. son. Which disastrous and most deadly mischiefe cannot in probability approach, or euer growe to head, so long as the h Ca- b False ido-  
tholik findeth fauour with your Maiestie, in enjoying the free latrous Masse-  
use of his religio. Or put case the Puritane should ever aduen- priestes. i No Christi-  
ture to make such an attempt, yet the oddes against him (hee an desireth A  
having two sorts of aduersaries, the Protestant, and the i Ca- tholikely their societies.

*a The more is tholikely affected by the foresaid fauer) are much & greater then any way in reason or likelihood the victorie may bee iustly doubted of.*

*faction to*

*grovve greit.*

*b O miserable  
securitie, rest-  
ing in the  
Popes fickle  
will.*

*c Is Poperie a  
ball of conten-  
tion?*

*d Extreme  
doubt where  
the Pope is  
partie.*

*e They are  
great disclo-  
sers.*

*f Not ecclesi-  
astical.*

*g Ridiculous.  
The Pope so  
easily dispen-  
sing with  
othes and  
treasons.*

*h As Wolues  
garde sheepe.*

*i They deny their best bloud first guard and  
his supremacy, son, and then defend all and singular your Highnesse rightes  
and defend  
the Popes  
prerogatiue.*

*k De ore two  
te iudico serue  
nequam.*

*l And we  
deny.*

*3. Moreover, toleration of Catholike religion seemeth very conuenient for strengthning and *b* securing your Maiesty against all worldly attempts forraine and domesticall. Against forraine in respect the cause why any such trouble should be once intended, must needes bee in all probabilitie the resto- ring of *c* Catholike religio, which pretext or cause is quite remoued by your Maiesties graunt of the free exercise thereof. Or if it should fall out, that notwithstanding the happinesse of the said most soueraigne fauour, any forraine Prince, or Prin- ces confederated, either on enuie of your Maiesties greatnesse, or vpon feare of what consequence the vnion of the three Kingdomes might prooue in time, should be so intemperate, as either to incite compaines within the Realme, or inuade vpon the aboue named pretence, *d* no doubt but all Catholiks would eftsoone *c* disclose the practise, & most willingly straine the vittermost of all their possible forces and resistaunce for*

*withstanding the said enterprise, made by whomsocuer, and vnder what shadow of title or authoritic socuer. And if inten-  
tione warre or any vproare should happen thorow any disloy-  
altie of the subiect or other accident, there can be likewise no  
doubt (the Catholike religion teaching all f temporall obedi-  
ence to Princes, and more g seuerely censuring and punishing  
all sortes of rebellion, then doth either the Puritane, or the  
Protestant doctrine) but that all Catholikes would presently  
flocke to the banner of your Maiestie, and with the effusion of*

*j They deny their best bloud first guard and *b* protect your royll per-  
son, and then defend all and singular your Highnesse rightes  
and *i* prerogatiues. A bounden duety, as our selues doe right  
willingly acknowledge, and the contrary a most detestable  
and *k* treasonable offence, neuerthelesse the readinesse & per-  
formance of our seruices heerin can not but increase your  
Maiesties strength and saftie of the Crowne and Realme: the  
things we *l* desire to haue beleeuued, and would remonstrate.*

*4. Furthermore, both the auncient Philosophers and  
the*

the States-men of latter time doe write , and common sense proclaymeth , that the glory , puissance and stableness of a kingdome , consist more in the true vertue and goodness , than in the store and multitude of subiectes ; because vertue begetteth glory , and is the cherisher of fortitude , both which disdaine nothing more than <sup>a</sup> treachery , and basenesse of mind , the common Slewces which conuey into all estates all that is dishonourable . And it is seldome , if ever seene ( most noble King ) that they who are constant , <sup>b</sup> obedient and faithfull to God in the religion they beleue , are not likewise true , subiective , and faithfull to their King in all duties appertaining . For as grace , the feare of sinne , and the loue of heauen doe worke them to the performing of the one ; so will the same grace , feare and loue ( the neglect being of equall damage in both ) induce them to obserue the other . Nay , they both are so nearely allied , depend so absolutely one of the other , and are alike essentially lincked together , as the one cannot bee either laudably or indifferently fulfilled , and the other not accomplished .

<sup>a</sup> Then were English Massie-priests base  
1588. seeking to betray their  
country.

<sup>b</sup> The God of Papists is a  
Wafer in a

<sup>c</sup> Cacolike  
Massie-mon-

How constant and faithfull the <sup>c</sup> Catholike hath carried himself in the religion hee professeth , it appeareth by this , that neither the paying of twenty pounds a moneth , only for not going to the <sup>d</sup> Protestants church , or where his ability could not affoird so much , there the <sup>e</sup> leefing of two partes of fauour was his liuings , & the vter forfeiture of all his goodes , nor making shew in executing these of Priestes ( the feeders of their soules ) to bee <sup>f</sup> traitors , and their receiuers , felons ( lawes and penalties that never had si- militude of instance or president in the world ) either did or could make him to denie , or exteriortly to disguise his religion , or relinquish to practise it : proofes , in all vnderstanding most sufficient to conuince , that he dreadeth God , feareth to offend his conscience , and that he christianly seekes to sauе his soule . And if so , then as wee thinke there cannot iustly be made any doubt , but that he will likewise shew himselfe obedient and duetifull to his Soueraigne in al things that belong to temporall alegeance , or wherein soever the omission may taint or endanger the safetie of his <sup>h</sup> soule .

<sup>d</sup> Christes  
Church.

<sup>e</sup> The world  
knoweth what  
shewed in ex-  
ecuting these  
laves.

<sup>f</sup> Are they not  
traitors that  
conspire with  
forraine ene-  
mies ?

<sup>g</sup> Not if the  
Pope excom-  
municate the  
King .

<sup>h</sup> That they  
venture on the  
Popes war-  
rant .

Of that which is said, wee would vndes your Maiesties

*a* The factious gratiouse leauue, inferre, that the *a* Catholike subiect is ( if any o:her) the glory, strength and perpetuite of the Kingdome, because he principally seeking heauen in this world, and will not for the world be diuerted, cannot be *b* treacherous, or dis-

*b* Were not the leaguers of France, and Northen Rebels of Eng- land treache- rous? *c* They threaten ciuell wars. Is it not time then to be- ware? *d* Looke how soone Papists fall from his Maiestie.

loyall, or vndutifull to your Highnesse, but in euery seruice, and distresse occurring, valiant, resolute and most faithfull. By which it seemeth manifest, that if the Lawes of our deceased Queene should not be repealed; but more, if they should bee re-established ( a rigor which in it selfe presently imbarkeþ vs into *c* calamities ) alas your Grace doth not only thereby deprive your imperiall crowne and realme of the best meriting affections, and suppressingly disable those your subiects, who otherwise woulde for their qualities stand your Maiestie and their Country in good seruice, and do much long for opportunitie to make knowne their readinesse that waye; but your Highnesse by the same shall also giue occasion to the trailler sort, of aduenturing their Soules to euerlasting damnation, by dissembling their faith and religion. Which inconstance and vnmanly part of theirs, how little credite or reputation it ought to bring vnto them, or is cause of trust to your Maiestie, wee leauue that prudent and heroicall example to informe your Highnes, which *e* Nicephorus lib. 6. cap. 35. and others record of the Emperor *Theodosius*, who seeing a special minion of his to haue changed his religion, thereby to please and wind himselfe into greater fauor, iudged him to lose his head, saying, *Si Deo fidem sinceram non servasti, quomodo mihi quis homo sum, conscientiam sanam prestabis?* Thou that hast violated thy faith with God, how is it possible thou shouldest keepe thy fidelitie with me being a man?

*f* In this case you vnderstaad nothing. *g* Continuall strife and emulation.

5. Besides, the good that to our vnderstanding, would redound to your Highnes, and the whole *f* realme, by the grant of a toleration, is manifold and very great, for that the same could not but beget and foster a right earnest and zealous gæmulation, or holy strife among your Maiesties subiects, differing in religion, who should exceed the other in duty, seruice and loue towardeſ your person and affaires, whiles euery

one enjoyed the freedome of his conscience, a meane of all others most likely to make your owne state and person very secur, & renownable and blessed : your kingdomes opulent, peacefull and invincible : your subiectes studious, serviceable and loving, and in all imployments pressing to surpass one, call the abhorrable and accursed to re. the other in care and diligence. Then the which nothing can be thought that is either more happy, more glorious, or more generall, and which <sup>b</sup> earthly heauen, if it be any other way to bee attained, it seemeth soonest, by graunting a toleration of religion, and by indifferently preferring the Professors, according to every mans desert, quality and sufficiencie ; because all beeing in this manner interessed in your Graces fauour, and vnpartially tasting the sweete thereof, can not bee but all faste & vnted in the defence of the Realme, and in tenderest & safegarde of your Maiesties person, crowne and dignitie.

6. Neither would toleration of Catholike religion blesse your Maiestie and all your severall Dominions, with the happiness precedent onely, but the same would also invite all the Catholike Kings and Rulers in Christendome (being incomparably more in number and <sup>a</sup> potencie, than are the Protestant, Puritan and Lutheran Potentates) to e seeke and continue a true and reall league, both of peace and amitie with your Highnesse (the foyse and selfe life of princely felicitie:) and make your Maiesties choise of matches for your children farre more noble, rich and ample, in regard nowf Catholique Prince will refuse to entertaine, yea to sue for like treatie, poore vassall. where toleration of his Religion, is by Royall assent permitted.

7. It is affirmed in holy Writte, that *Mercy and Truth g. Then away preserue the King, and his Throne is established by clemencie; Avowances,* which before they were written, the great Monarch *Axaxerxes well obserued and trusted vnto.* For ruling over many nations, and hauing subdued the whole earth unto his dominion, concluded neuerthelesse with himselfe (as it is read in the booke of *Esther*) *Ca. 13. v. 2. To gouerne his subiects with b clemencie and lenitie.* And the reason is plaine, for that idolatrie ?

<sup>a</sup> Most dishonorable and accursed to re-

<sup>b</sup> Antichrist.

<sup>b</sup> They seeke heauen in

earth, or at least by the

way of Purga-  
torie vnder the  
earth.

<sup>c</sup> Not worth  
an olde sau-  
garde.

<sup>d</sup> Their po-  
tentie or ra-  
ther impoten-  
cie the English  
nation hath  
tried suffi-  
ciently.

<sup>e</sup> They shall  
be forced to  
seeke it and  
continue it  
for their owne  
case.

The Popes

packing, that

mercy nor

care for truth.

<sup>b</sup> What is cle-  
mencie to tol-  
eration of

that idolatrie ?

that the loue of the subiects (soonest and most wone by these  
 vertues) isthe stroggest castel in the world, an army if any other,  
 most puissant, & a bulwarke inexpugnable. And as nothing can  
 sit so neere a christian mans Soule , as the religion he believeth : so vndoubtedly no mercie, no clemencie, no lenity, of  
 ded on Christ what nature, or in what matter soever, can relish so sweete, so  
 and his writt. lastingly grateful, so forcibly binding, rauishing, & as it were,  
 ten word. conjuring the hearts of subiects, as doth the mercy and benignity which is shewed in licensing freedom of a conscience &  
 b Popish perfusion.  
 c Not comparable to his like religion ( a religion , that of all other kindes of religion,  
 Highnesse, hath most and v. worthiest Professours in other Kingdomes  
 d Still they that next border vpon your Highnesse , and neither the least,  
 greate on their nor a meanest sort of subiects within your own realme ) your  
 e Wo to him Maiesty may make millions in and without your territories,  
 that seeketh securitie in the so entirely and affectionatly deuoted to your person, crowne  
 succour of and posterity , as no attempt , no danger, no tumult can arise,  
 these fellowes. wherein your sacred Maiestic shall not finde present and e se-  
 f Viz. To re- curest harbour.

bellion as may justly be pre- sumed.

g Your reasons are voide of reason.

b A cleare lye, for in Bayre and other places our religion is not li- cenced : or at the least not in all places.

i A diabolicall vntruth. Our doctrine is contrary. Looke our treatises, De hereticis puniendis.

8. In few wordes, for that we are loath to be tedious to your Maiesty, in multiplying of reasons, beside the pleading of these and other like regardfu'l Motives that might be al leadged, which doe all directly stand for tolleration , we further thinke ( vnder your Maiesties correction ) that the permission of the libertie wee intreate , is, neyther in g reason, of State, a thing hurtfull, nor by the doctrine of Protestants vn lawfull to be granted. The first is b cleare by the example of Germanie, Fraunce, Poland, & other Countries, where diuersity of religion is licensed by supreame authority, & the like sound peace , wrought and established thereby , as both make the saide Dominions and Territories to florish , and could never ( though oft laboured ) be brought to passe by force of warre or bloud-shed . The other likewise is a little doubtfull , if not better knowne , the Protestants bookees , their Pulpits, their priuate writings , and Discourses sounding nothing more, (whilst they had no; the Sword and Scepter on their side); hen that it was vnlawfull, cyrannicall, yea i diabolicall, & antichristian-

stianlike to punish any for matter of meere conscience , faith and religion . And the fauour we sue for , is but the benefite of that position which they held for most true and a scripturall : so that if they should now depart frō that doctrine , they must needes give the worlde to see , that either then they did wittingly maintaine the position against truth , onely to serue their owne turne withall (an ingrauen blemish ) or generally erred in that point of doctrine (a blot of no lesse discredit vnto them ) which breaching clemencie , did most recommend , and gaue greatest increase to their religion .

<sup>a</sup> They speake  
scornefully of  
scriptures .

And if the <sup>b</sup> Petition we prostrate , and do most supplicantly <sup>b</sup> Prostrate begge of your Maestie , be neither <sup>c</sup> preiudicall to matter of your selfe yee stiffe-necked Pharisseys . But if preiudicall , as we may much further the obtaining of our request at your Graces hands . The religion , that vnder your Highnesse fauour , we sue to haue tolerated , is the selfe same religion , and noo-

<sup>c</sup> But if preiudicall , as we farewile your petition .

<sup>d</sup> In whose eyes ?

*An. Dom. 596. by S. e Austen ther, to which our country was cō-  
the Monke, and our Apostle, sent uerted frō paganismē, and f which,  
bitber by Saint Gregorie the great Pope of Rome Beda de ges-  
tis Anglorum libr. 1. cap. 23.*

<sup>e</sup> This land  
was conuerted  
many yeeres

Predecessors in the crowne of Scotland , euer publikly profel-  
sed , & for the zealous maintenance whereof , your Maesties

<sup>f</sup> Grossie yn-

great grandfather James the fourth

<sup>g</sup> The igno-  
rant fellowes  
misname their  
Authors .

*"This appeareth by Mermannus in suo Theatro, the Magdebur-  
genses in tit. de propagatione, g Baronis and all other Collectors  
of Antiquitie .*

<sup>b</sup> A grossie  
fision .

then Nation , conuerted Christian , did <sup>b</sup> professe : and the  
Wisdom of heauen commandeth , not to transgresse the an-  
tient bounds which our <sup>i</sup> Fathers appointed , Pro. 22. 28. but Father

<sup>j</sup> The Popes  
are not our  
Fathers .

*i. John. 2. 24.*

*a We haue no founders but the Prophets and Apostles.*

*b As out of Babylon.*

*c The world knoweth you are departed from the Apostles doctrine.*

*d They are by diuers named.*

*e These witnessies speake not one worde for the Popish doctrine by vs refuted.*

*f You may sooner wish it in our Church / but also implicitly beleueed for the unthenproouest. fassible authority thereof.*

*g Popery in gallumfrey of diuers heresies.*

*3. A religion, & of whose communion and fellowship the founders of other religions, or the reformers of our Churches faith ( if they more desire to be so called ) were once , and went *b* out; and consequently their doctrine newer, and lesse auncient then ours : and therefore as we beleue, not the good seede, but the cockle that was sowne after. Mat. 13. 24. And that we never going out of any knowne christian society ( for the whole world cannot tell your Grace out of what *c* Church we departed, when, how, and where ) as did the former, the Apostolicall markes of false beleeuers, namely, *a. John. 2. 19.* To *goe out from others; Luke 5. 19.* To segregate themselves, &c *Rom. 16. 17.* To make dissensions and scandalls, contrarie to the doctrine they had learned, cannot belong to vs by any possible application, nor by any sleight or devise shifted from them.*

*4. A religion whose first Instituters, except Christ and his Apostles, or after deuisers & cannot be named by any of our Aduersaries, nor can they all shew that peece or fundamental point of our faith, either of late or sithence the Apostles time defined\*, which \* was*

*not formerly beleuued, and the *c* contrary thereto never taught by the Romane Church. Wherefore in our vnderstanding it is evident, that the religion we professse is not, as it is slandered to be, a devise or invention of man, nor never was contrary to it selfe in doctrine; but what soever hath beeene in latter ages explicitye defined, the fame was alwayes, not onely holden true from the beginning sooner with it in our Church / but also implicitly beleueed for the unthenproouest. fassible authority thereof.*

*5. A religion, that hath confuted & oulasted severall hundreds of gheresies, which manifoldly diuided in themselves, did yet euer giue hands to the ouerthrow of this one, but neuer*

*\* This is f wiitnessed in the Councell of Ephesus in Epistola Synodi contra Nestorium, in the Councell of Calcedon, act. 4. 5. & 6. Item generalie 6. act. 4. & 10. & genera-  
ra. 7. act. 2. And by Athanas. of the Nicen. Councell in epist. ad Afros, & in epist. de Synodis Armini & Selencie. And by Socra-  
tes of the Councell of Alexandria in historia ecclast. lib. 1. cap. 5.  
and others.*

uer found other rock than it , on which they were broken , or  
ooke their confusion by. Which semeth infallibly to demon-

strate, *That the weapons of our Churches warfare, are not carnal, but (as Saint Paul 2.Cor. 10.4. writeth of the true doctrine) mighty to God, unto the destruction of munitions, destroying Coun-sells, and at loftinessse, extolling it selfe against the knowledge of God,*

<sup>a</sup> The words  
of the Apostle  
falsified.

<sup>b</sup> Impudently  
auouched.

And that our church and religion euer conquering their op-  
positors , and neuer conquered by them , is that <sup>b</sup> kingdome  
which the <sup>c</sup> Prophet saith *Dan. 2.44. Shall breake in peeces and  
consume all other kingdomes, and it selfe stand for euer.*

<sup>c</sup> The Pro-  
phets words  
abused.

<sup>d</sup> Not Popish  
but Christian

6. A religion, that erected and <sup>d</sup> built all the Churches, Hospitalles and ancient Colleges in Christendome, endowed  
them with liuings, instituted the Vniuersities and Seminaries,  
distinguished the multitude into parishes , proportioned the  
Tithes, annexed the glebeland, founded the Bishoprickes, li-  
mited the Dioceses , decreed Ecclesiasticall lawes and immu-  
nities, enacted <sup>e</sup> all the old Lawes of our Realme , and did (for  
that they would not be *vacant without fruit*, as the Apostle ad-  
uiseth, *2.Pet. 1.8.in the knowledge of our Lord Iesus*) a thousand <sup>f</sup> Auaunt  
good workes besides, of which the religion regnant reapeth Massie-mon-  
daily benefite , and could not without such our <sup>f</sup> Churches  
prouision and ordinances, euer haue carried the exterior shew <sup>g</sup> In these ages  
it doth.

<sup>e</sup> What had  
Popish religi-  
on to doe with  
the lawes of  
England?

9. 10. & 11. 7. A religion, that in three <sup>g</sup> ages together had  
Centenaries not three open aduersaries in the Christian world, <sup>h</sup> Salomons

Pro. 14.28.

Glossa inter-  
lin. in hunc locum. who contradicted or impugned her doctrine , or words abused.  
beleued another forme of faith, then that which  
she then and now teacheth. And the Wisedorne  
of the eternal God <sup>i</sup> (alluding to his Church) affir-  
meth , that *in the multitude of people consisteth the glory of a King; and in the small number, be ignomyng of the Prince.*

<sup>i</sup> So were not  
cyther Popes,  
Monkes or  
Friars, the ori-  
ginall belme-  
ters of Pop-  
tie.

8. A religion , whose chief professors and spreaders  
thereof to other Nations were alwaies of a knowne holy life,  
and semblable death, and the protoparents of all other religi-  
ons, men of a much contrary note : and we are sure by the te-  
stimony of Gods word, that *the good and bad tree are to bee  
knowne by their fruities.*

a A famou; vnruth.

b These dumbe b presented their giftes, (d) reverenced her Prelats (e) obeyed  
w.tnesses their censures, yea and hath at this present many of the grea-  
would make test Monarchs and Potentates on earth to her Professors, pa-  
against Popery ift their words trons, and foster-fathers: So as of the Romane Religion one-  
were truly re- ly these ensuing passages and c propheticall prædictions of  
ported.

c Agrosse abuse of holye scrip-  
tures contra ye to their inten-  
tion.

9. A religion, to which the a famousest (a) Emperours  
and (b) Kings of the world haue bowed their Crownes, (c)  
their censures, yea and hath at this present many of the grea-  
test Monarchs and Potentates on earth to her Professors, pa-  
trons, and foster-fathers: So as of the Romane Religion one-  
ly these ensuing passages and c propheticall prædictions of  
ho'ly Scripture must, of force, take their verificatiō, or remaine  
as yet (being the latter yeares of cuening of the Church) vnf-  
fulfilled: *The Gentiles shall feare thy name, O Lord, and all the  
Kings of the earth thy glory. Againe, All Kings of the earth shall  
adore him, all Nations shall serue him. And in an other Pro-  
phet, Kings shall be thy nursing Fathers, and Queenes thy Nurses.*

d For Iouianus.  
e What did he  
for the Pope.

f These fel-  
lones would  
be taught to  
spell the names  
they talke of.

g Unlike all  
moderne  
popes.

h A fabulous  
legend.

i Traitors are  
Saints to these  
fellowes.

(a) Con̄stantinus Maguns, a Iauianus vwith aboue fortie Emperors of the  
East. Majorianus, Carolus Magnus, vwith full neere fortie other Emperours  
of the VVeast. (b) Clodouens, Childibentus vwith aboue threescore Kings of  
France. Ranimirus, Sanctius, vwith almost twentie other Kings of Aragon.  
Pelagius, Fasila, vwith at least fortie other Kings of Castile. Alphonsus, San-  
ctius, vwith may moe Kings of Portugall. Geyza, Stephanus, vwith aboue thir-  
tic Kings of Hungary. Besides the Kings of Polonia, Bohemia, Denmarke,  
Norway, Suctheland, Gotland, Dalmatia, k Baioria, Germania, Almania,  
Morauia, Loraine, Burgundy, Prouince, Lomberdy, Italy, Naples, Sicily, Sar-  
dinia, Nauarre, and the Kings of Aff ike, as of AEthiopa, Nubia, and others.  
Likewise the Kings e of Canaria, Maniconzus, Benopotama, Angola, Gui-  
nea, Bcntoninus, Quiloa, Melinda, Mozambique; the Kings of Asia, as of Ca-  
prus, Armenia, Hierusalem, Tartaria, & some Kings of the Agarens and Sa-  
racens: many Kings of the Herulcans, Iberians, Alancs, Abasgorians, Lazori-  
ans, Scithians, Persians, and others. (c) As Con̄stantinus Maguns Emperour,  
Dagobertus, Carolus, S. Ludonicus, and other Kings of France. Alphonsus, Ra-  
nimirus, Alphonsus the great, Ranimirus 2. & Alphonsus 6. vwith other kings  
of Spaine. Stephanus and Ladislaus Kings of Hungarie. Misclslans, Boles-  
laus, Casimirus sanctus, and Casimirus Magnus Kings of Polonia, and many  
moe Kings of other Nations. (d) As f Justinianus Emperour, the person of Pope  
John. Justinianus of Pope Constantine, King Pipin th: person of Pope Stephen  
the second: Carolus of Pope Leo the third: Ludouicus of Sergius the second, and  
of Pope Nicholas: Henry the fourth of Pope Paschal the second, and  
others. (e) As Philiippus Arabs Emperour, the Censure of Pope Fabian. Eu-  
scb.lib.6.cap.27. hist.or.eccl. the Emperor Theodosius the excommunication  
of S. Amb. Thcodoret.lib.5.cap.17. hist.or.eccl. Sozom.lib.7.ca.24. the Em-  
peror Otho the third, the inioynd penance of Romualdus Abb t. Petr. Dam.  
in g vita Romual. To vwhich may be added the devoute redincsse of Henry  
the second, to accept and fulfill the sentence of Pope Alexanders Legates,  
tauching the death and murthering of h Saint Thomas of Canterbury, Nev-  
brigens.libr.2.6.ip.25.

And

And againe, Gentiles shall walke in thy a light, and Kings in the  
brightnesse of thy uprising. Places which to our iudgement most  
evidently conuince, that not onely some Kings of the earth  
shall professe and cherish <sup>a</sup> true religion, but that the greater nesse.

number of all christian Kings shall embrace and aduaunce the <sup>b</sup> But Romish  
same. Now, it is most certaine, and as cleare as noone day, by religion which  
all Antiquities, Prooves and Chronicles of the worlde, that <sup>c</sup> we refuse, is  
there was never Emperor, nor till this age, any one King vn-  
der heauen, that intretained or professed <sup>c</sup> Protestant religio.

**10.** A religion, that from the first floure of her infancie euer  
had <sup>d</sup> and still hath to her beleeuers, infinite multitudes of ci-  
ther sexe, professing Pouertie, Chastitie, and Obedience, the  
<sup>e</sup> three <sup>(a)</sup> chiefe Euangelicall councells obserued of the <sup>(b)</sup> A-  
postles, practised by those <sup>(c)</sup> who were counted of greatest <sup>e</sup> Three fictios  
holinesse, most highly commended by all <sup>(d)</sup> Antiquitie, not <sup>(a)</sup> Matth. 19.  
only as diuine helpes to perfection, but also as beautifull or-  
naments in Christ's Church, raising the professours to supreme <sup>21. Marc. 19.</sup>  
degree of grace and glorie. <sup>12. 1. Cor. 7.</sup> <sup>25. Math. 16.</sup> <sup>24.</sup>

<sup>f</sup> August. de Ciuit. lib. 17. ca. 4. Hieron. lib. 1. contra Iouiniam. <sup>(c)</sup> S. Anthony, <sup>(b)</sup> Mat. 19. 27  
Hilarion, Benedict, Francis, Dominike, Bernard, and thousands moe. <sup>f</sup> A dumbe  
shevv.

¶ Of Pouertie.

(d) Hieron. epist. prima ad Heliod. ca. 6. item in cap. 19. Mat. & ad Demet. dc 6. vnlke to old  
scrunda virgin. epi. 8. ca. 7. Quest. ad Hedib. epi. 150. & ad Pammachū super Monkes.  
obitu Paulinae epi. 16. ca. 3. & 4. Basil. quest. 9. in regulis fuisus disput. Damas.  
in hist. Barlaam & Iosaph. 15. Chrys. in illud Pauli: Salut: Prisca & Aquila.

¶ Of Chastitie.

Hierō. in cap. 9. Mat. & lib. aduers. Iouin. ca. 7. Basil. de virgin. Epib. h̄er. 38  
contra Valeflos. Aug. de virgin. ca. 14. 24. & sequentibus Greg. in tertia par-  
te Curae pastora. admonit. 29. Ambros. & Theodore. in 1. Cor. 7. & Amb in epist.  
83. ad Siricum Papam & 82. ad Vercellenses. & in tribus libris de Virgin.  
& alibi. Damasc. li. 4. orthodoxe fid. ca. 25. Athanasi. Basil. Nazian. de Virgi.  
Fu'gent. pi. 3. ad Probam. ca. 9. & 10. Ignat. ad Pi. Ila. Cipri. dc bono Pudicit.  
Isidor. lib. 2. de sum. bono. cap. 40. Cassian. eoll. 12. ca. 4. & 7.

¶ Of Obedieuce.

Aug. lib. 14. de Ciuit. ca. 12. Hie. d. epi. 8. ad Demet. ca. 10. Greg. lib. 34. mor. b It is a meere  
ca. 12. & 1 Reg. li. 2. ca. 4 li. 4 ca. 5. & li. 6. ca. 2. Cassian. li. 4 ca. 10. Coll. 2. foolerie to  
12. 11. & Coll. 4. ca. 20. Bern. in serm. de. 3 ordinib. eccl. item ad milites tem- name fathers  
pli ca. 13. & in scrm. de virtut. obed. Basil. de Constit. monast. ca. 23. Philo in to no purpose.  
lib. de vita contemplat. Ioseph. lib. 18. antiqu. ca. 2. Epiphani. heresi. 29. Dioniss.  
de Ecclesi. Hierar. ca. 6. Euseb. lib. 1. de demonstrat. Euang. ca. 8. Nazian.  
orat. 20. Athanasi. in vita. Anthony. Sulpicius in vita Martini. Isidor. li. 2. de  
eccles. officijs ca. 15. Sozomenus lib. 1. hist. ca. 12. Chrysost. aduers. Vituperat.  
monast. vita & Hom. 5. ad pop. cum sequentibus, & infiniti alijs.

*a* That is  
Christian re-  
ligion profes-  
sed by the  
Church of  
England, and  
not Popery.

*b* Is the Popes  
consistorie su-  
preme?

*c* Christ is our  
supreme head,  
every Pope is  
their head.

*d* We graunt  
what you can  
proue.

*e* This we wil-  
lingly receive.  
But not Popish  
heresie.

*f* We receiuie  
these formes,  
but purged.

*g* The Apostles  
doctrine you  
have altered.

11. A religion that hath beene *a* testified by the bloud and sanctitie of such Martirs and Confessors as our Aduersaries themselves allow of, and hold them glorious in heaven; and either all the points of her doctrine, or the most controvoured and weightiest, witnessed by euidence of most authenticall miracles, by the records of all ages, and by the discussing censure & approbation of general Councils, the highest *b* confistory on earth, and oracles of greatest infallibility, as being the sentences of all the best learned in the world assembled together, and holpen in the affaire by the presence of Christ our Sauiour, *Mat. 18. 20. & 28. 20.* by the assistance of the Holy Ghost, *Ioh. 14. 16 & 16. 13. & Act. 15. 20.* and by our Lords promise and prayer, *Iohn. 17. 17. Luk. 22. 31.*

12. A religion vnchanging and of admirable consent in her doctrine, hauing euermore the same bounds of faith in al places, and not varying in euery country and state as do other religions which haue not one *c* supreame head, & an acknowledged power to define, but make the letter of scripture (mis)interpretable by euery contentious spirite ) the onely touchstone and chiefe Judge of all differences in faith, whereby so many opinions and formes of religion may be squared out, as there be priuate fancies raigning.

13. A religion , which by the *d* grant of our Aduersaries, hath had for the last thousand yeeres and more , the custodie of the sacred Bible , of the Apostles, *Athanasius* and the Nicene Creede, and preserued them from perishing by Pagan, Iewe , or heretike : yea, and from whose hands or Treasurehouse , the Religion now established , not onely received all the parts of *e* Scripture she maketh vse of ; but also learned the forme of Christening, Marrying , Churching of women, Visiting the sick, Burying, and sundry otherlike , as their books, translated out of ours, doe *f* declare. And therefore our religion must needes be the elder. Nor can it be tolde ( as wee can easly tell all other sortes of Religions ) what *g* former Society we did euer supplant or inuade , or tooke from it , eyther our first possession of the Scriptures, forme of Sacraments, or any other Ecclesiasticall rites or ceremonies.

14. A Religion, that instituted the <sup>a</sup> feastes, the fasting, & An holiday dayes, and all the goodly ceremonies, and solemne obseruati- <sup>argument.</sup>  
ons, which are yet vsed (though many other pared away) and <sup>b</sup> We tell you cominaunded in the <sup>b</sup> Protestant religion, as the festiuities of Christmas, Easter, Ascencion, Whitson tide, and the Eues and feastes of the Apostles, likewise the fastes of Lent, and Ember dayes, abstinence on Fridayes & Saturdayes, much holesome, and very commodious to the Common-weale: Semblable the rites & sacred formes kept in <sup>c</sup> Coronacōs, installements, and in all other sortes of solemnities, that carry cyther state, decency or veneration with them.

15. A religion, that founded the Ecclesiasticall <sup>d</sup> censures, and sortes of discipline, as suspension, interdiction, excommuni-  
cation, irregularity, degradation and the like, and was also the author of the Cannon law, studied throughout the vni-  
uersal Christian world, & many pointes, both of her censures, lawes and discipline, practised by the protestants themselves.

16. A religion that onely hath canonized her professors for Saints after death, and celebrateth their annyall memories, whereby their names ever liue in honor, and all posterity inci-  
ted both to glorisie God for his graces bestowed on them, & also studiously to imitate their vertues. Whereby that assue-  
ration of the Prophet is verified. <sup>e</sup> They friends (O God) are very on of Saints? <sup>f</sup> We may  
much honoured of me. Psal. 138. 17. Likewise that saying of Ec-  
clesiasticus fulfilled, Ca. 39. 14. Nations shal declare his wisedome,  
and the Church speake forth his praise: & also the tites of friend-  
ship and true loue obserued, which is to loue our friendes and follow  
friend for our friends sake, & incomparably more they Saintes them.  
of God, for their and our loue towardes God.

17. A religion, whose refuse & revolte priests are <sup>g</sup> dee-  
med lawfull and suffiently ordered to preach the worde of <sup>g</sup> By whom?  
God, to minister Sacraments, and to exercise all spirituall in- <sup>h</sup> Most easily  
siddition in the protestant and Puritane Congregation. A <sup>i</sup> Their Priests  
proofe, which seemeth <sup>b</sup> vnanswerable, that our church is the being of others  
true Church: for were her doctrine false, she teaching in ma- allowed, as he-  
ny pointes as she doth, it must needes follow that she is the recognizing  
synagogue, if not the arch-synagogue of Sathan, and conse- their faults.

*a He that com-* quently, ne hath, nor can possibly haue (God and the diuel be-  
meth to such ing so contrary) authority, to initiate and make lawful & com-  
*do b wlt* plete Ministers, for exercising spirituall faculties in the true  
*Masse mon-* Church. Neither is the *a* Protestant Minister or Bishop com-  
*gers is well ter-* ming to our Catholike fraternitie (as many come of the first  
ued. sort) reputed other then for meere lay men without orders.

*b Wedeny it.*

18. A religion, to whose *b* antiquity and veritez of most  
parte of her doctrine controwersed, the fashion of euery  
Church, Chappell, and Chancell, the recordes of euery Hos-  
pitall Colledge, and Abbey decayed, yea, euery auncient se-  
pulchre, church-window, and graue-stone, do bring & giue  
*c An argument* apparant euidence, as things all wearing her bagdes, & con-  
of glasse. testifying her elder childrens faith, deuotion and piety.

*d Are traditi-*  
ons so rockie  
and flutie?

19. A religion, whose *d* groundes & foundation are so roc-  
kie and sure, and the proofes and testimonies alike *e* infinite,  
ample, abundant, and vnsanswerable, as the Protestant him-  
selfe assayled by the Puritan and other sectes,  
*e None at all.* knows not how to defend positioēs encountred, *a* Mat. 7.13.  
*f We stand wel* *b* Ioh. 20.23.  
without them. *c* Psal 6.7.  
*f* arguments of the Catholike Romane Church & *Math. 3.2.*  
her doctors. *and 11.21.*

*this is no W*  
*extortion or*  
*greedy to no*  
*g This wave is*

20. A religion, that teacheth not (*a*) *be broade* Mar. 1.15.  
*and large, but the narrow and straight way,* (such as Luk. 13.3.  
*g* holy write affirmeth the way to heauē to be) as *g* Act. 1.38.  
broad enough. *a* annuall (*b*) confession to a Priest, (*c*) pennance, (*d*) and 26.20.  
restitution, (*e*) satisfaction, prescript, fasting daies, *d* Levit. 5.16.  
set times of abstinenſe. (*f*) performāce of vowed, Luk. 19.8.  
(*g*) one vniforme ſtute of faith, (*h*) mortification e Ezech. 8.30.  
of the old man, and the like Injunctions, neyther Matth. 3.8.  
obſerued nor imposed by other Religions, but Luk. 3.8.  
rather *b* liberty in their stead, and yet al of them *I. Cor. 11.32.*

*b This is a*  
Libertines lie.  
*i Most false.*

*f Leui. 23.21,*  
*Psal. 75.12.*  
*Eccles. 5.3.*  
*1. Tim. 5.12.*  
*g Ephes. 4.5.*  
*h Rom. 8.13.*  
*Colos. 3.5.*  
*j Luke 10.16.*

*yous,*

you, beareth me, and he that despiseth you, despiseth me. Which <sup>a</sup> This Text is  
authoritie also was giuen to the Bishoppes of the olde Law, falsified, in the  
and of consequence more to the chiese Prelates of the new originall we  
Lawe, <sup>a</sup> Hee that shall waxe proude, refusing to obey the com-  
maundement of the Priest, shall die by the decret of the Judge. <sup>b</sup> reade, obey the  
Dent. 17.12. <sup>c</sup> Tunc lo vi sicut odi lo flori vlor art lo enwob  
commannde-  
ments of the  
priest or judge.

21. A religion, for whose defence, the <sup>b</sup> Title of Defender  
of the Faith, was first giuen to the Kinges of our Nation; the <sup>b</sup> These Titles  
Title of Most Christian, to the kings of Fraunce; of Most Chri-  
stolike to the kinges of Spayne: the still retayning of which <sup>b</sup> are more right-  
Titles dooth argue the allowance of her iurisdiction. And <sup>b</sup> ly due to the  
there is no one of the auncient <sup>c</sup> Fathers, who doth not under-<sup>c</sup> All the Fa-  
stand these wordes of the Prophet, to be onely meant of this  
Church, *The Nation and Kingdome that will noe serue thee, shall  
perish.* Esa. 60. 12. <sup>d</sup> *Thine old Roome is not thyne busi-*

22. A religion, into whose society and profession, whosoe- <sup>d</sup> Then the  
uer <sup>d</sup> truely entreth, by and by liueth in more aye of God, & Popes and  
feare of sinne, and changeth his formerly to the better: and <sup>e</sup> *Masse Priests*  
of the other side, whosoeuer leapteth out, and departeth from <sup>f</sup> *are not truely  
her fellowship and communion, <sup>e</sup> beginneth incontinent to <sup>e</sup> *entred into it.*  
leade a worse life, then whiles he liued her child, & frequen- <sup>f</sup> *A mere  
ted her Sacraments. Of both which there be storie of exam-  
ples, and of the latter too many, verifying what is said, and  
not vnknowne to thousands, yea, the case is so familiar, as it is <sup>f</sup> *Viz. enimy*  
now growne into a Proueibe with <sup>f</sup> many: That the pro- <sup>to true religi-</sup>  
stant religion is good to liue in, but the Papist religion good <sup>on.</sup> <sup>g</sup> *slander.***

23. A religion, which now <sup>g</sup> hath, and had in all ages, the <sup>g</sup> A vaine  
most famous men for wit, learning, reading, judgement ver- <sup>bragge.</sup>  
ture and true pietie ( qualities of all other, likeliest to discerne <sup>h</sup> *Triall will*  
and abandon error); her Teachers and Doctors, and euer en- <sup>shew the con-</sup>  
joyed the like storie of such lights, as our Opponitors had ne- <sup>trary.</sup>  
uer reason to compare with, or if they do, the extant Monu-  
ments in schole, positivie, & mysticall diuinitie, and in all other <sup>h</sup> *good and true  
literature, will quickly shewe the inequality and disproporti-  
on of comparison.*

24. A Religion, whose publike, and Church seruice is <sup>i</sup> *executed*

**a The Mass** executed with that a maiestly , honorable grauity , and reue-  
is nothing but rence, and the seueral partes, and ceremonies thereof so aptly  
apish foolerie . and admirably composed , and ordered for annuall commi-  
**b These fel-** moration , & representing of our Sauiours incarnation, birth,  
loves make playes of Christian religion . life, passion, buriall, resurrection, ascension, of the comming  
**c Contempt** downe of the holy Ghost, of the mystery of the Trinitie, and  
rather. of other passages , as well of Christ our head, as of his mem-  
bers the Sancts, as it begerteth, feedeth, and reneweth singu-  
larē deuotion in the actors, and hearers, and is also so comfor-  
table in her Sacraments, especially so easing, and acquieting  
soules in the Sacrament of Penance , as no testimony , or de-  
monstration vnder heauen , is, or can be, of like feeling proofe  
for the real goodnes and veritie of that Sacrament , as is the  
supernaturall, sweetest, and diuine consolation & tasted therin,  
and in the Sacrament of the Eucharist.

**d Is diuine  
consolation in  
whipping ?**

**e But notwithstanding  
out wmoen  
nor bardasses.**

**f Impudently  
auouched.**

**g Try and see.**

**h Foure great  
lyes**

**i Vntruth.**

**k False.**

**l This booke  
was not Saint  
Ambroſes.**

**25. A Religion whose ſecular and religious Clergie liue  
without wiues, free from care of prouiding for children, and  
the latter ſort no way diſtracted with the affaires and encum-  
brances of the world, but encloſtered, paſſe their whole time**

**in prayet, watching, fasting, in ſ continual study of ſcriptures,  
and in daily exercife & diſpute for full & perfect vnderſtand-  
ing of them : Helpes that doe moſt further the attaining of  
truth, and ſuch as are not g found in the aduerte party & which  
in common reaſon (Catholick diuines being not inferior to o-  
ther diuines in wit, or other talents ) ſhew, that our teachers  
(God being no acceptor of persons) are more likely to haue (v-  
ſing fitter meaneſ for the ſame) the true intelligence, & vnder-  
ſtanding of scripture, then are our aduersaries, or coſtradictores.**

**26. A religion of which the h fourte acknowledged Doctors  
of holy Churche were both professors, and stout defenders as  
their owne works appaſtantly beare witneſſe. (a) Tom.4.li.2.**

**S. Ambroſe living 64. yeares, and dying in the  
yeare of our Lord 397. purpoſely and k approu-  
ingly wrote of (a) exorcifmes uſed before bap-  
tisme, of (b) vniōn in baptisme , of the per-  
petuall(c) alienation of infants from the ſight of  
God dying without baptisme, of (a) remiſſion of  
finne**

*de Sacramentis  
ca. 1. &c. 2. &c.  
lib. 3. cap. 1.*

*(b) Ibidem.*

*(c) Tom.3.de  
l. vocat. genti-  
li. 3.ca. 8. er-  
totum.*

*(a) Tom.4.li.1.*

- (d) *penitentia* finne by a Priest, and who, as e *S. Paulinus* recordeth in his life, heard auricular confessions, & so falsly vnder cap. 2. & 6.  
 (b) *Tom. 4. li. 4.* wept in hearing, that he caused teares also in the bis name.  
 de *Sacramentis*.  
 (c) *Tom. 4. de Spirit. Sancto lib. 3. ca. 12.* penitents. He likewise <sup>b</sup> wrote of the (b) real presence in the Sacrament of the Altar, &c of (c) adoration therevnto to be done. He obserued, & cōmended the Lent-fast (d) calling it the precept of Christ our Lord. In like maner he <sup>c</sup> wrote of (e) Purgatorie, of (f) mingling water with wine in the chalice, he vsually <sup>a</sup> said Mass, wept bitterly <sup>c</sup> Not of Pish purgatory.  
 (d) *Tom. i. Ser. de ieunio Eliæ.* in the execution of the dreadfull mysteries, and <sup>d</sup> A fiction.  
 (e) *Tom. 3. super Apocal. ca. 14. & 20.* made (g) prayers to be said by Priests before precatiōne ad Missam prapa- vndoubtedly neither Protestant nor Puritan, fooleries.  
 (f) *Lib. 5. de S. cramen. cap. 1.* but a Catholick Bishop.  
 (g) *Tom. 3. in 1. li. 5. epist. 33. ad Marcianam sororem suam.* *S. Hieron* living 91. yeres, & dying the yere of our Lord 420. wrote (h) two booke against the Apostata Monke *Iouinian*, & (i) two other treatises against the lapsed Priest *Vigilantius*, in f con- f *Hieromes* futation of their strange, and exorbitant points of doctrine : words truly namely, that marriage was of equal merit with widowhead reported make or virginicie : That all meates might be eaten vpon all dayes, notwithstanding any ecclesiasticall sauction to the contrarie : That fasting had no reward with God : That there was no difference of merits in this life, nor difference of glory in the next : That those who with a full and entire faith had receiued grace in baptisme, could not after leese the same. The positions of *Iouinian*. The phanies of *Vigilantius* these. The single life, or vnmaried state of Priests is opprobrious, Saints were not to be worshiped, nor praied vnto, nor their reliques to be reverēced, & the tapers or waxe-lighēs about their loombs were the en- signs of idolatry, the retēcio of worldly substance better thē volūtary pouerty, & the solitarines of Monks a thing vituperable.

Against all which assertions, *S. Hierome* directlie, and of set purpose wrote, and wrote in some choller and anger, adding for reason, or excuse, facebor (k) *tolorem meum, sacrilegium tam sum pnis. nis. and non possum, I will confess my griefe, I am* *Riparii epi. 53.*

vnable patientlie to heare so great sacrilege. Therefore vndoubtedly neither Protestant nor  
 a In his booke Puritane, but a (a) Massing a Priest,  
 the contrary Hermit, a great Pilgrimage (b) go-  
 appeareth.

b A lying Pa-  
 pist.

c Lets heare  
 him speake.

d See the an-  
 swer her-after.

(e) Tom. 4. ca. 1. 8.

(d) Tom. 1.

(e) Tom. 3.

(f) Tom. 4. ma-

xime ca. 14. lib.  
 eiusdem.

e We allow no  
 faith deuoude  
 of workes.

f Vntruth.

g Counterfeit.

h Counterfeit  
 writings.

(a) Marianus b Victorius episco.  
*Reatimus in vita B. Hieronymi.*

*Et ipse Hierony. Tom. 3. epi. 150.*  
*ad Hedibium quest. 2.*

(b) Ipse Hierony. c in *Ezechiel. ca.*  
 4. & in *Apologia aduersus Ruffi-*  
*nium, & in plurim. ipsius epi. 8.*  
*23. 43. & alijs.*

S. c Augustine liuing 76. yeeres,  
 and dying the yeere of our Lord

430. wrote a (c) booke *De cura pro mortuis gerenda*, Of care  
 to be had for the dead by the sacrifices of the altar, praier, and  
 almes. Three (d) bookes *De libero arbitrio*, in the prooofe of free  
 will, (e) a booke *De operis Monachorū*, of the labour of Monks,  
 wherein he approueth their statr, and consequently also the  
 vowes of pouertie, chasitie, and obedience : A (f) booke  
*De fide, & operibus*, of faith, and workes, prouing abundantly

in it, as the principall scope, & end intended, that a sole faith  
 without good workes is not suffi-  
 ent to saluation : He (g) allow-  
 eth, and celebrated the consecra-  
 tion of aultars, and the anointing  
 of them with Chrism. Also he ma-  
 keith mention, and requireth that

the signe of the crosse should be  
 made in the foreheads of the beleeuers, and on the water, and  
 Chrism, with which they are regenerated, and annointed. Likewise he himselfe most submissiuely, and earnestly in-  
 uocated (h) the blessed virgin Ma-

ry, S. Michael, S. Gabriel, S. Rapha-  
 el, the Quiers of Angels, Arch-  
 angels, Patriarks, Prophets, Apo-

stles, Euangelists, Martyrs, Confessors, Priests, Leuits, Monks,  
 Virgins, and of all the iust. In  
 briefe, he (i) resoluteley affirmeth,  
 that after diuorce, neither the par-  
 tie delinquent, nor innocent can

marry againe, the other liuing, without committing the  
 crime of adulterie, and in like maner agnizeth and testifieth  
 the

(g) Tom. 10. Scrm. de tempore  
 255. qui est quartus de anniuersario  
 dedicationis ecclesie, vel altaris. Et concil. Hippo. can. 6.  
 cui interfuit. S. Augustinus ut  
 constat ex lib. 1. Retracta. ca. 17.  
 Serm. g 19. de Sanctis.

(h) Tom. 9. li. h meditationum  
 ca. 40. & Tom. 9. Scrm. de San-  
 ctis, Serm. 18.

(i) Tom. 6. de adulterinis coniugis. lib. 1. ca. 8. & 9. & li. 2. ca. 5.

the <sup>a</sup> veritie of the ffe sacraments , denied , and surname  
med bastard sacraments by the aduersarie , to wit , the set downe <sup>a</sup> His words

(a) Tom. 2.lib. 2. contralit. Petilianni ca. 104. & Tom. 9. in epift. Iohan. tract. 3. & 5.

(b) Tom. 10. Serm. de tempo. 215. & Tom. 9. li. 2. de visitandis infirmis ca. 4. Item in tract. de rectitudine Catholice conuersati. si. duo posteriores sint Augustini.

(c) Tom 7. contra episcop. Parm. li. 2.ca. 13. & de baptif. contra Donatist. lib. 1.ca. 1.

(d) Tom. 4. de fide, & operib. ca. 7. & Tom 6. de bono coniugali, ca. 18 & 24. & Tom 7. lib. de nuptijs, & concupis. ca. 10.

(e) Tom. 4. de vera, & falsa penitentia ca. 10. & 15. Tom. 6. de adulterio. coniugij. ca. 28. Tom. 10. li. 50. homilie. hom. 41. & hom. 49. ca. 3. & Tom. 8. in Psalmum 63. circa medium.

(f) Tō. 10. li. detēpore c Ser. 2. 51.

(g) Passidius in vita ciuij.

(h) Iob. d. Diaconus in vita ciuij. li. ca. 6. 25 & 39.

(a) Sacrament of Confirmation, refute this

(b) Extreme vunction, (c) Order, falsity.

(d) Matrimonie, and (e) Penance.

He(f) also b sharplie rebuketh those that either neglected to heare Masse, or did not stay in the Church so long as to the end

of Masse, or shewed them selues so cold and wearisome in Gods seruice, as to speake to the Priest to abbreviate, or be short in his Masse. Therefore vndoubtedly neither Protestant, nor Puritan, but a (g) Monke, institutor of Monkes, and strongest maintainer of our Catholike doctrine.

S. Gregory was first a(h) Monke, then chosen Abbot, then created c Counterfeit. Cardinall, and afterward elected d A fabulous Pope of Rome. In which digni. fellow.

tie he liued 13.yeares, and odde (1) Lib. epift. 7. ca. 35.

moneths, and died the yeere of our Lord 604. He wrote in e He condemned the allowance of (i) Images, approoved the making of ned their wor- (k) pictures in the walles and windowes of the Church, ter- ship. mending them the instruction, or bookees of the vnlearned, and (k) Eod.lib.cap. repreched the (l) breaking, or defacing of them (onely 109. upon abuse which some ideots committed) as a thing not (l) Ibid. & lib. lawfull, and scandalous. He appointed the Monke (m) (m) Tom. 1. li. 4. Preciasus to say Masse 30. dayes together for Justus his fel- dialogor. ca. 55. lori Monke deceased. He relateth (n) two miracles which (n) Ibid.ca. 57. God, through the sacrifice of the Masse, most admirablie f A bookes of wrought. One, vpon a Captiue, whose fetters so often fell g Doe Masses off, as his wife beleeving him to be dead, procured f Masse loose bonds? to be said for his soule. The other vpon a Shipman na- med Baracha, who through the same most sacred and pro-

pitiouſ oblation was, being reputed to be drowned, very mi-  
raculouslie fed, and deliuereſ after ſhipwrack. He auignen-

<sup>a</sup> These are no  
points of doc-  
trine, and yet  
weakly proued.

ted (a) the a Letanic, ordaineſ the (b) ſtations at (a) Platina, &  
Rome, incited to the going (c) on pilgrimage, & Iohannes ſt. Ia-  
vita eius. (b) Iohannes  
Diacoſis li. 2.  
visitation of holy places. He greatly (d) affeſted

to ſee, & reuerence the coate of S. John Euange- (b) Iohannes  
lift, and truſted to receiue ſpirituall profit therby. Diaconoſis li. 2.  
ca. 18.

He (e) ſent a piece of the Holy Crosse, (f) Pow- (c) Ipſe B. Gre-  
der ſlied off from S. Peter and S. Pauleſ chaines, goruſti. 2. epift.  
some of (g) S. John Baptiſtſ haire, and the (h) re- ca. 22.  
liques of other Martyrs, to ſeverall great perso- (d) Idem ibid.  
nages for benediction, and veneration ſake. He (e) Lib. 7. epift.  
trauailing in the gowt, and enforced oft to keep ca. 126.  
hiſ bed for hiſ greater eaſe, roſe (i) notwithstanding. (f) Lib. 1. epift.  
ing to ſay Maſſe vpon ſeuiuall dayes, as hiſelfe ca. 29. & 30.  
wrote of hiſelfe to Eulogius the Patriarcke of & li. 6. epift.  
Alexandria, & alſo approuingly wiuenſleth that cap. 189. & lib.  
(k) Maſſe was daily b ſaid at Rome in veneration (g) Lib. 7. epift.  
of Saints. He wrote a letter to Melitus to tell S. ca. 126.  
Augustine our Apoſtle then conſecrated Bishop (h) Lib. 5. epift.  
of Canterbury, that he ſhould not deſtroy the i-e- ca. 150.  
ples of the idols in our countrie, but breake the (i) Lib. 8. epift.  
idols, and ſprinkle (j) holy water about the ſame cap. 39.  
temples, build aultars, and put reliques in them. (k) Lib. 7. epift.  
Therefore vndoubtedlie neither Protestant, nor cap. 29.  
& Puritan, but a Monke, and Pope, & zealous pro- (l) Lib. 9. epift.  
pagatour, and patron of Catholick religion. cap. 71. & Beda  
de gestis An-  
glorum lib. 1.

<sup>c</sup> He knew not  
the moderne  
Popiſh doc-  
trine.

To ſay, that the aſſertions & points precedent cap. 30.  
were Neni patrum, the moales or blemiſhes, that ſhewed the  
to be men ſubiect to error, and not to haue ſene all things,  
were in our iudgement idlenesse inough, and greatest repug-  
naunce; for let the be holden for Saints, or ſaued ſoules (which  
we thiſke no man of modeſtie, or yet of Christianitie, will de-  
ny) it followeth directly to be imposſible (we meane if they di-  
ed in the vnrertracted faith they profeffed in their bookeſ, as  
hitherto none of thoſe who are moſt againſt our religio, euer  
durst to make open doubt thereof) that the foreſaid poſitions,

<sup>d</sup> Vix. Which  
are authentiſal.

and

and points can be false, because if they should be false, & they  
containe, as then they should doe, very damnable superstition,  
and highest idolatry, (as approuing vaine doctrine, vaine reverence,  
vaine sacraments, vaine and impious rites, and adoration  
of bread in stead of God, (then which, nothing is more abominable or idolatrous) it cannot be, most assuredly it can-  
not be, euē by the principles of our cōmon Christiā faith, that Papists.  
the foresaid doctors be Saints in heauen, but contrarily, most  
accursed reprobats in hel, vnderstanding as is before rehearsed,  
that they died in the beliefe they maintained in their writings.

Againe, to say, they *b* vnderstood not the Scriptures, as well *b* A man may  
as doth the best learned Protestant, or Puritan, & that through  
such faile, & lack of heauenly guidance, they vnwittingly li-  
ded into their errors, were to imagine *Chimaras*, or some thing  
that were more strange, & monstrosus : for what helpe enjoy-  
eth the *b* Protestant, or Puritane, that they enjoyed not? & they *c* We call our  
had many which the other haue not. They were a thousand selues Christi-  
yeeres, and more, neerer vnto Christ, his Apostles, & their Dis-  
ciples, then the eldest Protestant, or Puritane, that can truly  
be named, & consequently as like, if not more like, to heare, re-  
trive, & learne the truth, thē any of the other two Professions.  
They made Comments vpon all, or the most difficult parts of  
holy Scripture, they beat out the waye, and vnscaled the  
hard and hidden mysteries thereof, they laide the ground- *d* A notorious  
workes of *d* schoole diuinitie, brake the yce, and reconciled impudencie.  
all the differing passages, which in the letter seemed to in-  
pugne, or contradict one the other.

Or must it be conceiued, that these holy men working, and thorow-piercing into the selfe bowels, and abstrusest depth of  
all diuinity, and that very excellently, by the graunt of our ad-  
uersaries themselues, could so mainly and contradictionly erre  
in matters of lesse difficultie, as are the points controverte? No, no, it cannot iustly be so conceiued, but rather, that the in-  
finite prouidence & goodness of almighty God, because he  
would not haue so sacriligious a conceit harbored against the  
principall Doctors of the Church, hath in euery of their liues  
& deaths miraculously attested the contrary, if so much credit

pitiouse oblation was, being reputed to be drowned, very mi-

<sup>a</sup> These are no  
raculouslie sed, and deliuered after shipwrack. He augmen-

trine, and yet weakly proued. <sup>a</sup> Letanic, ordained the <sup>b</sup> stations at <sup>(a)</sup> Platina, &

Rome, incited to the going <sup>(c)</sup> on pilgrimage, & <sup>(d)</sup> Iohannes stella

visitation of holy places. He greatly <sup>(d)</sup> affected *in vita eius.*

to see, & reuerence the coate of S. John Evangelist, <sup>(b)</sup> Iohannes

Diaconus li. 2.  
lift, and trusted to receiue spiritual profit therby. <sup>ca. 18.</sup>

He <sup>(e)</sup> sent a piece of the Holy Crosse, <sup>(f)</sup> Pow- <sup>(c)</sup> Ipse B. Gre-

der filed off from S. Peter and S. Paules chaines, <sup>(g)</sup> gorusti. 2. epist.

some of <sup>(g)</sup> S. Iohn Baptists haire, and the <sup>(h)</sup> re- <sup>ca. 21.</sup>

liques of other Martyrs, to seuerall great perso- <sup>(d) Idem ibid.</sup>

nages for benediction, and veneration sake. He <sup>(e)</sup> Lib. 7. epist.

trauailing in the gowt, and enforced oft to keep <sup>ca. 126.</sup>

his bed for his greater ease, rose <sup>(i)</sup> notwithstanding. <sup>(f)</sup> Lib. 1. epist.

ing to say Masse vpon festiuall dayes, as himselfe <sup>ca. 29. & 30.</sup>

wrote of himselfe to *Eulogius* the Patriarcke of <sup>(g)</sup> cap. 189. & lib.

Alexandria, & also approuingly witnesseth that <sup>ii. epist. ca. 67.</sup>

(k) Masse was daily <sup>b</sup> said at *Rome* in veneration <sup>(g)</sup> Lib. 7. epist.

of Saints. He wrote a letter to *Melitus* to tell *S.* <sup>ca. 126.</sup>

*Augustine* our Apostle then consecrated Bishop <sup>(h)</sup> Lib. 5. epist.

of *Canterburie*, that he should not destroy the <sup>ca. 150.</sup>

(i) Lib. 8. epist. peoples of the idols in our countrie, but breake the <sup>cap. 39.</sup>

idols, and sprinckle <sup>(j)</sup> holy water about the same <sup>(k)</sup> Lib. 7. epist.

temples, build aultars, and put reliques in them. <sup>cap. 29.</sup>

Therefore vndoubtedly neither Protestant, nor <sup>(l)</sup> Lib. 9. epist.

<sup>c</sup> Puritan, but a Monke, and Pope, & zealous pro- <sup>cap. 71. & Beda de gestis An-</sup>

pagatour, and patron of Catholick religion. <sup>glorum lib. 1.</sup>

To say, that the assertions & points precedent <sup>cap. 30.</sup>

were *Nenipatrum*, the moales or blemishes, that shewed the

to be men subiect to error, and noe to haue seene all things,

were in our iudgement idlenesse inough, and greatest repug-

nacie; for let the be holden for Saints, or sauad soules (which

we thinke no man of modeſtie, or yet of Christianitie, will de-

ny) it followeth directly to be impossible (we meane if they di-

ed in the vnretracted faith they professed in their bookeſ, as

hitherto none of those who are most against our religio, euer

durst to make open doubt thereof) that the foresaid positions,

<sup>a</sup> Viz. Which  
are authentical.

<sup>b</sup> Vntruth, for

no such matter  
is to be found.

<sup>c</sup> He knew not  
the moderne  
Popish doc-  
trine.

and

and points can be false, because if they should be false, & they containe, as then they should doe, very damnable superstition, and highest idolatry, (as approving vaine doctrine, vaine reverence, vaine sacraments, vaine and impious rites, and adoration of bread in stead of God, (then which, nothing is more abominable or idolatrous) it cannot be, most assuredly it can- not be, euē by the principles of our cōmon Christiā faith, that Papists. the foresaid doctors be Saints in heauen, but contrarily, most accursed reprobats in hel, ynderstanding as is before rehearsed, that they died in the belief they maintained in their writings.

Againe, to say, they b vnderstood not the Scriptures, as well as doth the best learned Protestant, or Puritan, & that through such faile, & lack of heauenly guidance, they vnwittingly li- ded into their errors, were to imagine Chimaras, or some thing that were more strange, & monstros : for what helpe enjoy- eth the b Protestant, or Puritane, that they enjoyed not? & they had many which the other haue not. They were a thousand yeeres, and more, neerer vnto Christ, his Apostles, & their Disciples, then the eldest Protestant, or Puritane, that can truly be named, & consequently as like, if not more like, to heare, re- triue, & learne the truth, thē any of the other two Professions. They made Comments vpon all, or the most difficult parts of holy Scripture , they beate out the waye , and vnssealed the hard and hidden mysteries thereof , they laide the ground- d A notorious workes of a schoole diuinitie, brake the yce, and reconciled impudencie. all the differing passages , which in the letter seemed to im- pugne, or contradict one the other.

Or must it be conceiued, that these holy men working, and thorow-piercing into the selfe bowels, and abstrusest depth of all diuinity, and that very excellently, by the graunt of our ad- uersaries themselues, could so mainly and contradictorily erre in matters of lesse difficultie , as are the points controverten? No, no, it cannot iustly be so conceived, but rather, that the infinite prouidence & goodness of almighty God , because he would not haue so sacriligious a conceit harbored against the principall Doctors of the Church, hath in euery of their liues & deaths miraculously attested the contrary, if so much credit

<sup>a</sup> They might  
faile in some  
points, and yet  
not come nere  
the moderne  
Papists.

<sup>b</sup> A man may  
vnderstand  
scriptures well,  
and yet faile in  
some points.

<sup>c</sup> We call our  
selues Christi-  
ans.

\* Lying com-  
panions.

a A counterfeit  
(a) *In vita S.  
Ambrosij.*

(b) *Ibidem.*

(c) *Ex Paulino,  
& 2. hist. Eccle.  
Ruffini libro.  
ca. 11. & Seuc-  
yo Sulpitio in  
vita B. Martini.*

(d) *Ubi supra.*

at least may be giuen to the written liues of Saints, compiled by \*venerable personages, & receiued by many ages, as there is giuen to the relatio of *Plutarchs* liues, or *Cesars* Commentaries,

S.(1) *Paulinus* reporteth that S. *Ambrose*, being on a certayne time in Rome, was invited by a noble woman there, to come, & say Massē in her house, who yeelding to the request, an other womā sick of the palsey vnderstanding therof, caused anon her selfe to be brought in a chaire, into the roome where S. *Ambrose* was, and kissing his garments, presently therewith recovered her health, & the perfect vse of her limbē. Againe the same(b)author recordeth, that *Justina* wife to *Valentinian* the Emperor, hiringe a murtherer to kill S. *Ambrose*, for the exceeding hatred she bore vnto him, who coming into his chamber, & lifting vp his arme with his sword drawne, to giue him his death, incontinent, his arme waxed so stiffe, and benummed, that he could neither strike therwith, nor moue the same but in confessing (which was no lesse miratulous) who employēd him in so outragious a fact, the vse of his arme presently re-

turned, & he became as nimble therein as euer before. Other prooofs of Gods speciall loue towards this Saint, might be alledged, as (c) his miraculous electio to the Bishoprick of Milian, his long extasie, with which he was taken at the altar, whē S. *Martin* Bishop of Turon died; his prediction of the day of his death, before he fell sicke: the three visions or admonishments, giue by the voice of God himself, to *Honoratus* bishop of Vercella, for his repaire to the said saint, whē he lay a dying, and for ministring vnto him his last *Vaticū*, the body of our Lord: These, we say, might be alleadged for the testimony of his holinesse. Neuertheles we will content our selues with the rehearſall onely of that miracle which(d) *Paulinus* mentioneth of an obſtinate Arian, who being present at a sermon of Saint *Ambrose*, sawe ( and was thereupon conuerted ) an Angell to stand at his eare, whilst he was preaching, & appeared to suggest vnto him the words he spake to the people. All which are euident arguments of the saints true faith, his peculiar fauour with God, and of the yndoubted veritie of his doctrine.

Touching S. *Hiernone*, although both the ioynt censure of  
the

the (a) Mileuitane Councel, consisting of 59. Bishops, where-  
of S. *Augustine* was one, giuing him the attribute ( Holie ) in  
his life time , and the ( b ) testification of S. *Gelasius* , and of Christi. 402.  
70. other Bishops in session with him, surnaming him blessed,  
and most blessed after his death , bee argument sufficient to  
prooue his sound faith and holiness ; as also that our Sauiour  
most comfortably appeared vnto him in the houre of his death, as *Marianus Victorius*, and other writers of his life,  
affirme: Yet because we desire to be more full in this point, <sup>A bald fel-</sup>  
we thinke it necessary, hauing choise of miracles, to recite a few  
of many. S. *Hierom* ( c ) drawing neere to his ende , the bles-  
sed sacrament of the Altar was brought vnto him , which ha-  
ving receiued , and holding his armes acrosse ouer his breast,  
sayd the Hymne of holy *Simeon*, and presently as that was en-  
  
*b A bastard*  
*ly peeee of*  
*worke.*  
  
*c In what*  
*shape?*  
  
*Come my beloved, it is time that thou receive thy reward for thy la-*  
*borys manfully sustained in my cause. Being dead, the blinde,*  
*deafe, dumbe, and sicke were ( d ) healed, some by touching,*  
*some by kissing his body. Likewise the possessed brought in*  
*presence of the corpes, the diuels going out of them & cryed,*  
*( e ) Holy Hierome, why doest thou thus grecuously torment us? thou*  
*were alwayes our scourge, both living, and now dead. What neede*  
*more recitals? God seemed so wonderfully tender, and zealous*  
*of his seruants fame, and honor , as ( f ) when a certaine*  
*Heretike enraged with envy, against the working of the fore-*  
*said miracles , and wishing that the body were burnt; him-*  
*selfe was presently by fire descending from heauen, consumed*  
*to ashes wherevpon many other infected with the same here-*  
*sie, were perfectly conuerted. Wonderfull things! but they*  
*are saintes that reporteth them, saints that wrought them, and*  
*( g ) God is admirable in his Saints.*

(a) *Sub Inno-*  
*centio 1. Anno*  
*Christi. 402.*

(b) *In decreto*  
*de Apocryphis.*  
*Scripturis circi-*  
*ter annum*  
*Christi. 2495.*

(c) *Eusebius*  
*Cremonensis dis-*  
*cipulus B. Hieron.*  
*in epist. de mort.*  
*cius, ad Dama-*  
*sum Portuen-*  
*scum episcop.*

*Habetur in cal-*  
*ce Tom. 9. &*  
*creditur esse*  
*eiusdem, teste*  
*Censura Reatini*  
*episcopi Ameri-*  
*ni in tundem*  
*Tomum.*

(d) *Ididem.*

(e) *Ibidem.*

(f) *Ibidem.*

(g) *These fel-*  
*lowes vse the*  
*diuels testi-*  
*mone.*

(h) *Ibidem.*

(i) *Psal. 67. 36.*

We have beeene long in the Narrations precedent. Wherefore our briefenes in the two that follow must be the greater. Possidius Bishop, & discipline of S. Augustine, who liued almost (a) forty yeres familiarly with him, as himselfe writeth, affirms (b) that he knew S. Augustine, both when he was priest, & after he was Bishop, to haue (beeing absent) expelled diuels from out the possessed, by meanes of his praiers, & teates for them; (c) cap. eodcm. And that in his death-bed, he (c) cured a sicke-man, by laying his handes vpon him, whome God by vision had commanded to repaire to that end vnto him. By which miracle his diuine goodnesse intended no doubt, as it were with his owne hand, and seale, to testifie to the world, and all posterity, the holinesse of his seruant, and the trueth, and piety of the doctrine he had taught.

(d) Iohannes. Diaconus lib. 2. ca. 22. de vita B. Greg. (e) Ibid. cap. 23. Concerning S. Gregorie, his (d) receiuing of an Angell, and off (a) the Lord of Angels in the persons of poore Pilgrimes to his table, is sufficient prooef of his sanctitie, and of Gods extraordinary loue towardes him. And that he taught no hereticall, superstitious, or false doctrine, it is likewise manifest, by the sitting of the holy Ghost on his head, in forme of a (f) Apud Iohaz. Doue, at the time of writing his bookes, as (f) Petrus Diaconus a deare familiar friend of S. Gregories, and much conuentant with him, witnesseth to haue seen most often. How powerable also this holy Doctors prayers were with God, it well appeareth by this, that for the (g) conuersion of an incredulous, & misbelleeuing woman, thinking the bread which her selfe had made, could not be chang'd into the body of Christ themselves call he both turned a sacred host into a appearance of flesh, and after it incrauentum ter againe into the forme of bread, as it carried before. Which with other manifold miracles of his, most clearely testifieth that he was neither of ill life, nor ill belief, but holy in the

b Their words one, and Apostolicall in the other.

concerning diuers pointes of doctrine being set downe vwill ther in any of the pointes of doctrine aboue mentioned, but shew a notorious contradiction, or least b shew of dissent, Yea not onely these fourt most

tradiction, or least<sup>a</sup> shew of dissent. Yea not only these four  
most renowned Clearkes, the chiefe lights of Gods Church  
next after the Apostles, agreed most vniiformelie, as we haue  
said, in the foresaid controuerted points of religio, but b all the doctrine being  
primitiue writers conspired likewise in the same. As in prooife set downe,  
of the sacrifice, c vse, and holinesse  
of the d Masse. (a) Clement conse-  
crated (b) Bishop of Rome by S.  
Peter (c) Dionysius Areopagita S.  
Pauls (d) disciple, and by him (e)  
ordained Bishop of Abens: (f)  
Ignatius S. John Euangelists (g)au-  
ditor, and by common consent of  
the Apostles assigned Bishop of  
Antioch. (h) Irenaeus scholer (i) to  
S. Polycarp, & he scholar to S. John:  
Pope (k) Anacleitus the fourth frō  
S. Peter : Pope (l) Alexander the  
second from Anacleitus : Pope (m)  
Telephorus the second from Alex-  
ander, with others their next suc-  
cessors, (n) Higinius, (o) Pius, (p)  
Anicetus, (q) Soter, all receiued  
Saints, and Martyrs. Also the Li-  
turgie of the Church of Rom: de-  
liuered by S. Peter, the Liturgie of  
the Church of Hierusalem writ-  
ten by S. James, the d Liturgie of  
the Church of Alexandria composed by S. Marke, the Li-  
turgie of the church of Milan made g by S. Barnabas. The Li-  
turgie of the church of Cappadocia, compiled by (r) S. Basil. b Proue that.  
The Liturgie of the church of Constantinople set forth by S. (s) Floruit circi-  
Chrysostome: And likewise the Liturgies of the Ethiopian, ter annum 370.  
Syrian, and Armenian churches, which al with some other do f Floruit anno  
most cleerely h witness the sacrifice, vse, and veneration of Christi. 380.  
the Masse, and doe also approue the ceremonies, and diuine i A cleere vn-  
mysteries represented, and expressed therein.

<sup>a</sup> Their words  
concerning di-  
uers points of  
doctrine being  
set downe,  
will shew a no-  
torious diffe-  
rence.

<sup>b</sup> A lye of a  
large assise.

<sup>c</sup> Battard con-  
stitutions.

<sup>d</sup> No such  
matter.

e Helduinus Abbas.

f Epist. ad Smyrn.

g Simeon Metaphr. in vita eius.

h Aduersus haeres. lib. 4. cap. 32.

& 34. & lib. 5. cap. 2.

i Feu-ardentius c in vita eius.

k Epist. 1. cap. 2.

l Epist. 1. cap. 4.

m Epist. ad omnes univer. ca. 2. f All these Epi-  
n Apud Gratianum de conse- stles counter-  
cratione distinctione 1. can. om- feit.  
nes Basilice.

o In codice 5. librorum lib. 4.  
cap. 117.

p Apud Burchardum lib. 5. cap.

29 & Iuonem part. 2. cap. 98.

q Apud Gratianum de consec-  
dist. 1. can. hoc quoqua.

e A rayling

rascall Friar.

f All these Epi-

stles counter-

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- a** The fathers speake nothing for popish confessio n.
- b** A counter feit Epistle.
- c** He wrote institutions, not constitutions.
- d** None at all.
- e** Who made such wranglers Fathers against vs , is but the e studie of meere wrangling, judges?
- f** Their owne fes they doe , not letting fto racke their wordes to a fence faul t objected which the writers neuer meant : yea contrarie oftentimes to innocents, eu en to the generall scope and drift of those booke s, whence they cull the peeces they alleadge , contrarie to the euident letter and plaine passages of their other writings, contrarie to the
- In like manner for proofe, and direct euidence of the anc ient practise, fruite and obligation of **a** auricular Confession,
- S(a)Clemens, S.(b)Dionysius, S.(c)I-**  
**renaeus, (d)Orige, (e)Tertullian, S.(e)**  
**C<sup>r</sup>prian, (g)Lactantius**, who so highly aduanceth Confession, as he maketh it one distinctive note(**h**) of the true Church,  
**S.(i) Athanasius, S.**  
**(k)Hilarie, (l)Pacianus, S.**  
**(m)Basil, S.**  
**(n)Chrysostom, S.**  
**(o)Leo**, with other writers of best note in every age since Christes time hitherto. And as the Primitiue and ancient Fathers and Saints doe yeeld their abundant testimonie in confirmation of these two points, so do they vndoubtedly also afforde, if this place would giue leau e, to particularize, very d ample euidence in all the other points before mentioned, and in question betweene vs and our oppositors. Nay, if we may be so bolde as to deliu er our opinion plainly without concealing ought in this matter : the manner

the faith they professed, liued and died in; contrarie to the <sup>a Rism tenea-</sup> religion of the age they wrote in; contrarie to the <sup>a</sup> doctrine *tis amici?* of the Church that first admitted them for Doctors, or received them for Saints; contrarie to the profession of their liues and state of vocation; contrarie to the language and nature of their owne deedes; to the titles and dignities they helde, and the opinion and censure which all the former ages retained of such their parcels of writing. So that words, and words commonly disioynted from that went before, or followeth after, must ballance, and beare more sway and credit for condemning vs of error, then the writers liues, selfe-deedes, their practise profession, other their workes, or neuer so many apparent testimonies of theirs to the contrarie for the truth of our religion.

27. A religion, of whose doctrine and communion in <sup>b</sup> An argumēt Sacraments all the <sup>b</sup> Saints in the Kalendar, the <sup>c</sup> patrons of out of the All-Churches & countries, converters of nations to Christianitie, <sup>manack.</sup>  
 all personages of either sexe memorabile for holinesse, for renouncing the world, for mortifying their appetites, for sur-<sup>c Who made them patrons?</sup>  
 rendering their wils, or for any other excellent, and true vertue, <sup>d</sup> Take ten were, & so <sup>d</sup> liued, & died, as the <sup>e</sup> authenticall legends of their yeares tearme liues, and other ecclesiasticall writings doe testifie, and beare <sup>f</sup> to proue this.  
 apparent recorde to the whole world. <sup>e Are Legends authenticall?</sup>

28. A religion not destitute of any kinde of proofe; but her positions confirmable by Scriptures, by Apostolicall institutions, by Councels oecumenicall, and prouinciall, by Fathers, Doctors, reason, histories, Chronologies, prophesies, visions, reuelations, miracles, traditions, and by all these, and other like heads, <sup>e</sup> we say, confirmable, without wrest, straine, <sup>e We deny.</sup> or flying to tropes, or figuratiue speeches. So as these wordes <sup>f</sup> Scriptures in the <sup>f</sup> Canticles seeme only verifie of our church, and reli- miserably abu- gion, *T thy necke ( that is the puissance of Christ's Church ) is as sed.* the towre of David, which is built with bulwarkes, a thousand <sup>Cantic.4.v.4.</sup> (bields hang on it, all the armour of the strong.

29. A religion, which <sup>(g)</sup> beginning at <sup>g</sup> Ierusalem, hath as <sup>h</sup> A&t. 2. a riuer through the length of her course ever more and more <sup>g</sup> Popery neuer increased, and spread it selfe, as it was prophesied that the <sup>i</sup> came thither.

*b Psal. 2.8.*

*c Esay. 2.2.*

*d Dan. 7.14.*

*e Efay. 60.10.*

*a False asserti-  
ons, ridiculous  
phrases.*

*b Prooue Ro-  
mish religion  
out of these  
Epistles.*

*(a) In dialogo  
cum Tryph.*

*(b) Lib. 1. cap. 3.*

*(c) In Apolog.*

*cap. 37. & a2-*

*ue. s Iudeos*

*ca. 7. & 8.*

*(d) De vit. P'oi-*

*Iosoph. in AE-*

*dcisio.*

*(e) Vit. Con-*

*Rantiniti 3.ca.*

*24. & sequ. &*

*ca vlt.*

*(f) Lib. 1.12.12.*

*(g) S. Paulinus*

*de creditu Ni-*

*cete in Dac.*

*(h) S. Paulinus*

*epist. 26.*

*(i) Epist. 3.*

Church of Christ should, (*b*) *I will give thee (saith God the Father to God the Sonne) nations to thine inheritance (which is his Church) and the endes of the earth to thy possession : (c)* All nations shall run unto her.

*All people, tribes, and tonges shall serue him. (e) The sonnes of strangers ( that is of the Gentiles) shall build up her walls, and their Kings do service unto her.* Now that these, & innumerable other like predictions & prophe-

sies are only found true, & fulfilled in our Catholike Roman church and religion, both the seuerall conuersions of nations vnto her, and the infinite multitude dispersed euery-where of her beieeuers, do, as nothing can more, clearely testifie : And how greatly it spred it selfe, euen when it first put forth after the death of our Sauiour, it appears by the seuerall people & nations to whom S. Paul directed particular *b* Epistles, namely the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Hebrews, by mission of the Apostles into al quarters of the world to preach the same, by S. Peters writing to the Iewes dispersed in Pontus, Galatia, Cappadocia, Asia, and Bithynia, by the contents of the 2. & 4. Chap. of the Acts of the Apostles, where the conuersion of 8000. is specified through two Sermons preached by S. Peter. Likewise

*c Not Popery what ample, and most meruailous increase c it but Christian took afterward in the secōd age, (a) Iustinus Philosopher, (b) Ireneus, and (c) Terentian do witness. And so doth (d) Ennapius Sardianus a prophane writer, and enemy of Christian religion, (e) Eusebius (f) Socrates with others for the third age.*

And touching the succeeding Centuries, to the end it may appeare how our Catholike religion did in euery age spread and dilate it selfe according to the former prophecies, we wil recite a few of many Nations that were *d* conuerted in euery

*d Not to Country to the same.*

*Poperie. In the fourth age were conuerted the Bessites, Daci-  
ans, Getes, & Scythians by (g) S. Niceras Bishop of Dacia to the Catholik Roman faith. The Morins, & Neruians by (h) Victri-  
cius Bisnop of Roma. And within the compasse of this centurie  
(i) S. Hicrome also writeth, that other Nations were conuer-*

*ted,*

ted, as the Armenians and Huns, adding (k) that troupes of (k) Idem epist. 7  
Monks came daily from India, Persia, & Ethiopia vnto him.

In the fifth age the Saracens by (l) S. Euthymius Monke, apud Metaphrasten die  
and Asperetus. The (m) Burgundians vpon this motiue of seeing Gods especiall and most singular fauours and protection 20. Ianu.  
towards the Romane Christian Monarchie in times of di-

a Prosper aduersus collatorem  
in fine.

b A.D. 429.

c Grego. Turon. de gestis Frac.  
lib. 2. ca. 31.

d Albin. Flac. circiter A.D.  
499. c A.D. 565.

f Beda de gest. Angl. lib. 3. ca. 4.

g A.D. 589.

h Gregor. Turonen. Hist. Fran.  
lib. 8. ca. 41.

i A.D. 590.

k A.D. 594.

l. Gregor. epist. lib. 3. ca. 29. &  
37.

m A.D. 596.

n Beda de gest. Angl. lib. 1. ca.  
23.

o Iaco. Mayer in Chron. Flan-  
dria. 649.

p. Fasiculus temporum.

q Volaterranus lib. 21. & Vin-  
centius lib. 23. ca. 92.

stresse. a The (a) Scots by Palladius, a This is an i-  
sent (b) by Pope Calestine, the dle discourse  
French (c) by S. Remigius Bishop concluding no-  
of Reims, and (d) S. Vedastus Bi- thing for their  
shop of Arras. idolatrous  
superstition.

In the sixth age the (e) Nor-  
therne Picts by (f) S. Columbus  
Abbot. The (g) Goths by (h) Le-  
ander Bishop of Sevil. The (i) Bana-  
rians by (k) Rupertus Bishop of  
Wormes. The (l) Barbaricinians by  
(m) Fælix Bishoppe, and Cyriacus  
Abbot. The (n) English by S. Au-  
gustine, a Benedictine Monke, sent  
by Pope Gregory the Great.

In the 7. age, the Flemings by  
(o) Eligius : the Westphalians by r Sighbertus in  
the (p) two Esaldes, after hono- Cronico. 688.  
red with the Crowne of martir- s Trithemius de  
dome : multitudes of Spaniardes Regib. Franco-  
by (q) Andonius, chiefly through rum 696.  
t Hedio. lib. 6.  
ca. 17.

the miracle he wrought in calling store of raine from heauen

b by his prayers, when b in seauen yeares before there

b Is this had fallen none in that place : The people of Fran- nacense.

credible? coniaby (r) Chilianus sent by Pope Cuno : and the

Friscians by (l) S. Willibrode an Englishman, imployed in that

holy worke by Pipin King of France & Pope Sergius the first.

In the eight age, the (i) Hassits, (u) Thuringians (x) Er-

phordians and (y) Cartians by S. Boniface, an English Monke:

the Lumbards by Sebaldus (z) sent by Pope Gregorie the se-

cond.

(l) a Cyrilus in  
ta S. Euthymij

apud Meta-  
phrasten die  
20. Ianu.

(m) Socrates  
lib. 7. ca. 30.

a This is an i-  
dle discourse

concluding no-  
thing for their

idolatrous  
superstition.

(e) Nor-  
therne Picts

(f) S. Columbus

Abbot. The (g)

Goths by (h)

Leander Bishop of

Sevil. The (i)

Banarians by (k)

Rupertus Bishop of

Wormes. The (l)

Barbaricinians by (m)

Fælix Bishoppe, and Cyriacus

Abbot. The (n)

English by S. Au-

gustine, a Benedictine Monke, sent

by Pope Gregory the Great.

(o) Eligius : the Westphalians by r Sighbertus in

the (p) two Esaldes, after hono- Cronico. 688.

s Trithemius de

Regib. Franco-  
rum 696.

t Hedio. lib. 6.  
ca. 17.

u Chronic. Isa-  
nacense.

x Mutius lib. 7.  
& Hartmannus

Scbedel in

Chro. etate 6.

y Willibaldus  
in vita Bonifa-  
cie 722.

z Hartmannus  
ubi supra.

*b Psal. 2.8.*

*c Esay. 2.2.*

*d Dan. 7.14.*

*e Efay. 60.10.*

*a False asserti-  
ons, ridiculous  
phrases.*

*b Prooue Ro-  
mish religion  
out of these  
Epistles.*

*(a) In dialogo  
cum Tryph.*

*(b) Lib. 1. cap. 3.*

*(c) In Apolog.  
cap. 37. & a2-  
ue/s Iudeos  
ca. 7. & 8.*

*(d) De vit. P'oi-  
losoph. in AE-  
dcfio.*

*(e) Vit. Con-  
stantini 3.ca.  
24. & sequ. &  
ca vlt.*

*(f) Lib. 1. ca. 12.*

*(g) S. Paulinus  
de creditu Ni-  
cete in Dac.*

*(h) S. Paulinus  
epist. 26.*

*(i) Epist. 3.*

Church of Christ should, (*b*) *I will give thee (saith God the Father to God the Sonne) nations to thine inheritance (which is his Church) and the endes of the earth to thy possession : (c)* All nations shall run unto her.

*All people, tribes, and tonges shall serue him. (e) The sonnes of strangers ( that is of the Gentiles) shall build up her walls, and their Kings do service unto her.* Now that these, & innumerable other like predictions & prophe-

sies are only found true, & a fulfilled in our Catholike Roman church and religion, both the seuerall conuersions of nations vnto her, and the infinite multitude dispersed euery-where of her beieeuers, do, as nothing can more, clearely testifie : And how greatly it spred it selfe, euen when it first put forth after the death of our Sauiour, it appeares by the seuerall people & nations to whom S. Paul directed particular *b* Epistles, namely the *Romans, Corinthians, Galatians, Ephesians, Philiippians, Colossians, Thessalonians, Hebrews*, by mission of the Apostles into al quarters of the world to preach the same, by S. Peters writing to the Iewes dispersed in *Pontus, Galatia, Cappadocia, Asia, and Bithynia*, by the contents of the 2. & 4. Chap. of the Acts of the Apostles, where the conuersion of 8000. is specified through two Sermons preached by S. Peter. Likewise

*c Not Popery what ample, and most meruailous increase c it but Christian took afterward in the secōd age, (a) Iustinus Phi-  
losophus, (b) Ireneus, and (c) Tertullian do witness. And so doth (d) Ennapius Sardianus a prophane writer, and enemy of Christian religion, (e) Eusebius (f) Socrates with others for the third age.*

And touching the succeeding Centuries, to the end it may appear how our Catholike religion did in euery age spread and dilate it selfe according to the former prophecies, we wil recite a few of many Nations that were *d* conuerted in euery

*d Not to Country to the same.*

Poperie. In the fourth age were conuerted the *Bessites, Daci-  
ans, Getes, & Scythians* by (*g*) *S. Niceras Bishop of Dacia* to the Catholik Roman faith. The *Morins, & Nervians* by (*h*) *Victri-  
cius Bishop of Roan*. And within the compasse of this centurie (*i*) *S. Hicrome* also writeth, that other Nations were conuer-

ted,

ted, as the Armenians and Huns, adding (k) that troupes of (k) Idem epist. 7 Monks came daily from India, Persia, & Ethiopia vnto him.

In the fifth age the Saracens by (l) S. Euthymius Monk, apud Metaphrasten die and Aspebetus. The (m) Burgundians vpon this motiu of seeing Gods especiall and most singular fauours and protection 20. Iann. towards the Romane Christian Monarchie in times of di-

a Prosper aduersus collatorcm  
in fine.

b A.D. 429.

c Grego. Turon. de gestis Frac.  
li. 2. ca. 31.

d Albin. Flac. circiter A.D.  
499. e A.D. 565.

f Beda de gest. Angl. lib. 3. ca. 4.

g A.D. 589.

h Gregor. Turonen. Hist. Fran.  
lib. 8. ca. 41.

i A.D. 590.

k A.D. 594.

l. Gregor. epist. lib. 3. ca. 29. &  
27.

m A.D. 596.

n Beda de gest. Angl. lib. 1. ca.  
23.

o Iaco. Mayer in Chron. Flan-  
drie. 649.

p. Fasciculus temporum.

q Volaterranus lib. 21. & Vin-  
centius lib. 23. ca. 92.

stresse. <sup>a</sup> The (a) Scots by Palladius, a This is an i-  
sent (b) by Pope Calestine, the dle discourse  
French (c) by S. Remigius Bishop concluding no-  
of Reims, and (d) S. Vedastus Bi-  
shop of Arras. thing for their  
idolatrous  
superstition.

In the sixth age the (e) Nor-  
therne Picts by (f) S. Columbus  
Abbot. The (g) Goths by (h) Le-  
ander Bishop of Sevil. The (i) Bana-  
rians by (k) Rupertus Bishop of  
Wormes. The (l) Barbaricinians by  
(m) Fælix Bishoppe, and Cyriacus  
Abbot. The (n) English by S. Au-  
gustine, a Benedictine Monke, sent  
by Pope Gregory the Great.

In the 7. age, the Flemings by  
(o) Eligius : the Westphalians by r Sighbertus in  
the (p) two Esaldes, after hono. Cronic. 688.  
red with the Crowne of martir- s Tritbemius de  
dome : multitudes of Spaniardes Regib. Franco-  
by (q) Andonius, chiefly through rum 696.  
t Hedio. lib. 6.  
ca. 17.

the miracle he wrought in calling store of raine from heauen

by his prayers, when b in seauen yeares before there

b Is this had fallen none in that place : The people of Fran- credible? conia by (r) Chilianus sent by Pope Cuno : and the

Frisians by (l) S. Willibrode an Englishman, imployed in that holy worke by Pipin King of France & Pope Sergius the first.

In the eight age, the (i) Haffits, (u) Thuringians (x) Er- y Willibaldus  
phordians and (y) Catrians by S. Boniface, an English Monke: in vita Bonifa-  
the Lumbards by Sebaldus (z) sent by Pope Gregorie the sec- cy 722.  
ond.

(l) a Cyrilus in  
ta S. Euthymij

apud Meta-

phrasten die

20. Iann.

(m) Socrates

lib. 7. ca. 30.

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de discourse

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pertus Bishop of

Wormes.

The (l) Barba-

ricinians by

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(f) Lib. 1. 12. 12.

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the Lumbards by *Sebaldus (z) sent by Pope Gregorie the se-* <sup>cy 722.</sup>  
cond. <sup>z Hartmannus</sup>  
<sup>vbi supra.</sup>

a Wooden  
bloud.

a Crantzius in  
metrop.lib. i.  
ea.9 & Magde-  
cent.8.tit.de  
Propagat. 785.  
a Christ hath  
the body of a  
man and not  
of a childe.

The Iewes of the Cittie of *Berythum* (a) by the bleeding  
of a a Crucifix, which the said Iewes had contumeliouslie  
stabbed , and the blood whereof cured all diseases . The  
two Saxon Dukes \* *Witekindus* and *Albion*, by a mira-  
culous sight which *Witekindus* sawe whilst he was but in a  
new and doubtfull disposition of becomming Christian, to  
witte, a a faire childe descending from the Priests handes  
into the mouthes of the receiuers , when , celebrating  
Masse , hee deliuered the sacrament of the Altar to Com-  
municants.

*U Witekindus* \* saue this vision at *U Wolmerstadium* on the feast of  
Easter, when the Campe of *Carolus magnus* lay there.

a Adamus li. i.  
ca.16. & 17. &  
Crantzius in  
metrop.lib. i.  
ca.19.8 26.

b Blondus Fla.  
Deca. 2.li. 2.

840.

c Helmoldus  
li. 1.ca.6. &  
li. 2.ca. 12. in  
bist. Sclau.

d Theodomarus  
Episcopus Inua-  
niensis ad Io-  
annem Ponti-  
ficem.

e Zonar. tom. 3.  
& Cedren. 875.

In the ninth age, the (a) *Danes*, and *Suetens*, by S. *Ausgra-*  
*tius* Monke: the (b) *Bulgarians* by S. *Ioannicius*: the(c) *Rugians*  
by the Moonks of *Corbeia*: the (d) *Miranians*, by *Withungū*:  
the (e) *Rhoſſes* vpon euidence of the miracle ensuing . They  
demaunded of the Priest, whom their Emperour *Basilius Ma-*  
*cedo* sent vnto them to teach them the Christian Catholike  
faith, by what powerfull and diuine signe, he would wirnesse  
the truth of his doctrine. The signe was, that if the booke  
wherein the saide doctrine was written should not burne be-  
ing cast into the fier, then they all with one accorde would  
presently beleue and receiue his doctrine . A great fier was  
made, and the Priest putting the booke ( which was the holy  
Bible ) into the middest thereof, sayde with a lowde voyce,  
*Glorifica nouenatum Christe Deus* , Christ our God glorifie  
thy holy name . The flames gaue place to the booke , and  
the booke laye so long in the fire as the people themselues  
thought meete , and when it was taken out it appeared  
sound, whole , and no one leafe either scorched or ble-  
mished.

In the tenth age the Polo-  
nians by (f) *Egidius*, *Tuf-*  
*culanus*, and others , sent by  
Pope *John the 13*. The Sclavo-

f *Cromerus*, & alij de reb. *Polo-*  
*norum*. 965.

f *Adamus lib. 2. cap. 7. 8. 10. 11.*  
& *Ditmarus chron.lib. 2. 971.*

nians

nians by (g) S. Adelbert, and the  
(h) Hungarians by (i) another  
Adelbert surnam'd their Apostle.

In the eleventh age the (k)  
Vindians, and multitudes of  
Prusians, beside the reclaiming  
of the lapsed (l) Hungarians.

In the twelfth age, the Po-  
meranians, the Noruegians, by  
Nicholas an English Moncke, employed in that holy worke,  
by Pope Eugenius the third: The which Nicholas was after-  
ward chosen Pope of Rome, and named Hadrian the fourth,  
and gaue <sup>a</sup> the dominion of Ireland to king Henrie 2. with  
condition of propagating the Christian faith there; of pre-  
seruing the rights of the Church entire, and inviolated, and <sup>b</sup> O simple  
of paying a yeerly <sup>b</sup> pension of a penny for every house in  
the Kingdome.

In the 13. age, the (a) Liuonians, by  
(b) S. Medardus, the (c) Lituaniens by  
(d) the Knights of S. Marie, the (e)  
Emperour Cassar. es with innumerable  
Tartarians.

In the fourteenth age, (f) Azatines  
Emperour of the Turkes, the Isles of  
the Canaries, the (g) revolted Litua-  
nians, the (h) Cumans, the Boshians,  
the Lipnensians, the Patriilians, and  
other Sclauonian nations, <sup>d</sup> Pope  
Clement the 6. and Lewes king of  
Hungarie.

In the fifteenth age, the (i) Samo-  
getians the kingdomes of Bent-  
nine, Guinea, Angola, & (k) Congo.

In the sixteenth and last age, to speake in generall, without  
descending to any particulars, <sup>d</sup> more prouinces, Nations, and not beleue  
numbers of rich Kingdomes, and Empires, were brought to this, go looke.

g A.D. 989. h Cartitius in vir-  
ta Steph. Hungar. reg. ca. 1.2. &  
3. & AEneas Sylvius Hist. Bo-  
Bohem.ca. 16.

h A.D. 1012. Helmoldus lib. 2.  
ca. 13. & Mar. Crom. lib. 7.

i AEneas Sylvius.

k A.D. 1106. Bozias. lib. 4.  
cap. 5.

l Circiter A.D. 1150. Ranulphus  
lib. 7. cap. 22.

<sup>a</sup> What right  
had he to gue  
it?

Stovv in anno 7

Henrici 2.

<sup>b</sup> O simple  
Princes to be  
tributary to  
such sywads?

a Anno Dom. 1205.

b Crantzius lib. 7. cap. 13.

c An. Dom. 1230.

d Martinus Chromer. lib. 8.

e Anno Dom. 1270. Sabel-  
licus, & Guilielmus de Nan-

giaco.

f Anno Dom. 1300. Niceph.  
Gregor. Histor. lib. 4.

g Anno Dom. 1344. Bozias  
lib. 4. cap. 5.

h Anno Dom. 1346. Sebasti-

anus Munsterus in Cosmog.

<sup>c</sup> He died be-  
fore the four-  
teenth age.

i Anno Dom. 1350. Michael.

Rit. lib. 2. Bonfin. deca. 2.  
lib. 10.

k Anno Dom. 1412. Mar-

tin. Crom. lib. 18.

l Anno Dom. 1485.

<sup>d</sup> If you will  
the

the knowledge of Christ, and embracing the Catholike Romane faith, by the labours of the Dominican and Franciscan Friers, and the fathers of the societie of Iesus, God attesting his cause and truch by seuerall miracles, then all Christendom twice, yea perhaps more then <sup>a</sup> thrice tolde, contained before;

<sup>a</sup> Behold these which, beside the record of all Cosmographies, and Histories of this subiect, may plainly bee demonstrated in that before the last Centenary, or not many yeeres different, the Christian Religion extended not it selfe beyond the riuer Ganges Eastward, and the Isles of the Canaries in the West, which scope and space is counted no more then of an hundred & twentie degrees; but the circuite of the world, which is now sailed, and euery, or most where, ports of Christians found therein, is of three hundred and three-score degrees, which is full ouer thrice as much.

The fewe precedents (most renowned Prince) collected out of many that might be added, doe very cleerely shew, not onely that the aboue rehearsed, and other prophesies, and promises of God of dilating the place of his Tents, and of spreading out the curtaines of his Tabernacle, that is, the boundes of his Church, <sup>a</sup> ( Christ's spouse and temporall Kingdome ) are to the eye fulfilled, in the encreasing societies, & continuance of our religion, but that also the Word of wisedome, and the Word of knowledge ( graces giuen by the testimonie of Saint Paul, in the Church, by the holy Ghost, to the profite of others) haue their <sup>b</sup> residences in the teachers of our religion, and that in how eminent & most powerfull manner, the conuersion of the former Nations beareth most apparent witnesse, for there can be no doubt made, but that some, if not the most parte of the foresayd Nations and sortes of people, were of excellent dexteritie and iudgement, and therefore very vnlike that they were ledde away, specially from the religion and rites they were bred and borne in, without store of Solide and substantiall reasons moouing them thereunto. And it is as little questionable, whether some of them were not also of a knotty, vntractable or vntameable nature of a proude, obstinate and hawtie

Esa. 54. 2.

<sup>a</sup> Not the  
Popes spouse.

1. Cor. 12. 8.

<sup>b</sup> A vaine brag.

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at  
London  
for  
John Day  
1613

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hawtie disposition, drowned in vncleanenesse, and delighting in the varieties of libertie : lets and strongest impeachments of embracing the discipline, purenesse & austertie of our <sup>a</sup> Christian catholike religion : and the conquering of them a plaine demonstration that their Conuerters ( all stoute professors of gion<sup>b</sup>) taught that doctrine, which the Prophet calleth *a law, conuerting soules, Psal. 18.8.* and the Apostle, *the lively and forcible word, more piercing then any two-edged sword, Hebr. 4.12.*

Likewise that they fought not with the leather <sup>c</sup> sheathe, the letter onely of <sup>d</sup> Scripture, but with the letter and true sense, which onely is the *Sword of the spirit, that reacheth unto the division of the soule. Ephes. 6.17. Heb. 4.12.*

The bright Candle ( Luke 11.37.) that illuminateth those that sit in darkenesse. And the seede to which God promiseth to gine rayne for the rich fructifying thereof. Luk. 1.79. Esa. 30.23.

And finally, that they were also true imitators of the Apostles in doctrine and office, as becomming *Fishers of men, Matth. 4.16.* and *Mark. 1.17.* drawing them out of the Sea of infidelitie, into the harbour of Christianitie, a badge or attribute giuen to the Apostles, and verified in none but in catholike teachers.

Neither did then, nor doth now the *word of wisdome and knowledge, I. Cor. 12.8.* (a gift proper to Gods Church) worke in our <sup>e</sup> catholike teachers vpon Infidels onely, but the same ex-

tended and still extendeth his power and diuine efficacie to the bringing forth of as rare or more rare effects, vpon be-

leeuing Christians, namely, in f exciting men and women of all ages and estates, eueng Kings, <sup>f</sup> Queenes, <sup>g</sup> Emperours,

<sup>h</sup> and Empresses to relinquish the world, renounce the plea-

<sup>i</sup> g Bamba King of Spaine. Hugo King of Prouince. Rachis King of Lombardie. Sigismundus King of Burgandie. Veremundus King of Castile. Ranimirus King of Aragon. Ethelred, and Keneredus Kings of Mercia. Sigebert. Alfred. Ceolulphus. and Egbert. Kings of Northumberland. Sebba, Offa, and Ina, Kings of England. Henry the fourth, King of Denmarke. Carlomannus King of Almaine. Trebellius King of Bulgarie. Cazimirus King of Poland, and others.

<sup>j</sup> h Radegund Queen of France. Margaret Queen of France. Brigit Queen of Sweden. Etheldreda Queen of Northumbers. Sexburga, and Ethelburga, Queenes of Westsaxons, and others.

<sup>k</sup> i Lotharius Earle of Romans, and others.

<sup>l</sup> k Richardix wife of Carolus Crassus Emperour. Chunegundis wife of Henry Emperour, and others.

<sup>a</sup> Whats this  
to Romish  
impure reli-

<sup>b</sup> It is easie to  
affirme, hard  
to proue.

<sup>c</sup> Is Scripture  
a leather  
sheathe?

<sup>d</sup> These texts  
detorted to  
popish doc-  
trine.

<sup>e</sup> Others  
thinke not so.

<sup>f</sup> Through  
blind devo-

sures and delights thereof, and devote and bind themselues to a poore, chaste, and obedient life, vnder the commaund and direction of others : Of which religious companies some eate no flesh but in time of sicknesse only, or other necessitie, and obserue both silence, and solitariness, as do the Benedictines; some never *a* eate flesh at all, weare alwayes shirts of haire, go not forth of their Cloysters, nor speake to their fellowes but with leauue, as do the *Carthusians*: some neither eate flesh, eggs, nor white-meates, and fast three parts of the yere, as do the *Bonhommes*; Some *b* discipline themselues sundrie times in the weeke, or daily go bare-foote, touch no money, haue nothing in proper nor in common, and *c* beg their foode from dore to dore, as do the *Capuccines*: some attend the sick in all diseases, assist them with ghostly counsell, prouide them Sacraments, and burie their dead bodies as do certaine fraternities: some cleane vicles, and festered sores, nor refuse any office, how base and loathsome soever about impotent criples and lazars, as do the Nunneres of *S. Elizabeths* order: And all these, with other diuers orders, that after another manner labour to mortifie themselues, and do good to others, lie vpon no other beds but of *d* straw, rise at midnight, sleepe little, and spend much time in prayer, and meditation. Which are no conditions of life, that either make provision for the flesh in concupisces, *Rom. I 3. I 4.* or do seeke to accomplish the desires, *Galath. 5. I 5.* or serue the voluptuouſneſſe thereof, *Titus 3. 3.* (ſinnes which the Apostle forbiddeth) but rather formes of life that crucifie the flesh, with her vices, and concupisces, *Galat. 5. 2 4.* do naile them to the Crosse with Christ, *Galat. 2. I 9.* and render both the world crucified to those that ſo liue, and them to the world, *Galath. 6. I 4.* Vertues which by the testimonie of the ſame Apostle make their doers the ſervants of Christ, *Galath. 5. 2 4.* and to liue now not they, but Christ in them, *Galat. 2. 2 0.* Effects of no false *e* religion.

*f* Nor found  
in your reli-  
gion.

*f* These fel not  
from Popery,  
but from true  
religion.

30. A religion, from which *f* Countries eyther departing, or mingling other doctrines with it, made present wracke of their former felicities, falling either into flat Apostacie, or most lamentable bondage, or both. The instances are: The

\*Goths

\* Theodoretus  
lib. 4. cap. 32.  
Sozomen. lib. 6.  
cap. 37.

*a lornandes de  
rebus gest.*

b Ex Aenea  
Siluio, in Eur.  
cap. 16. 17. !  
Anto. Sabel.

*Enne. 10. lib. 6.  
Ex Chronicis  
earundem Na-  
tionum, alijsq;  
Historijs.*

tians by the Turke, the Gaules by the French, the Britaines by the English, the Spaniards by the Goths, the Africanes by the Vandals : To which may be added the Germanes, wasted and subiected by *Attila* to the seigniory of the Hunnes, after the Arian heresie had rooted it selfe in severall quarters and prouinces of their Countrey : The inhabitants also of the citie *Ortelius in Ilinum*, who being converted to the Roman

c Ortelius in  
Rugia ex Saxonie Helmoldo &  
Crantzio. c Iulinum, who being converted to the Roman  
faith, and falling againe frō it were all consumed,  
both cittizens and cittie with fire from heauen.

Touching the Countries in the East, after they began to dishonour themselves with *b* new doctrines, they so fast ran headlong therein, (an inseparable propertie of all heresie, because they are vnbounded, and lacke a defining and *c* binding power) that in short while after, to witte, in the raigne of *Heraclius* the Emperour, there were on foote sixteene

*d Nicēph.* f seuerall sortes of beleefe : but what followed ?  
*lib. 18.45.* First, *Chosroes* king of the Persians sacked Ierusalem,  
*Iacobitans.* and much weakened the Empire : Then,  
*Georgians.* (*Heraclius* the Emperour turned Monothelite)  
*Theopaschite.* *Mahomet* that infernall monster, being made the  
*Armenians.* Captains of the Saracens took Syria & Agypt.

*Monophysites.* Captain of the Saracens, took Syria & Egypt,  
*Agnoetans.* Ann. Dom. 635. Mesopotamia, An. Dom. 639.  
*Staurablatans.* and afterward all Africa : Finally we thinke that  
*Monothelites.*

\* Goths, while they remained Catholike, flori-  
shed and enlarged their territories, but becom-  
ing Arians, were shortly expelled thence by the  
Hunnes, then Infidels: The like, and by like oc-  
cation befell the <sup>a</sup> Dacians, Mysians, and Pan-  
nonians, by inuasion of the Hunnes, Gepides and  
Rugians. The <sup>b</sup> Dalmatians, Gaulls, Britanes,  
Spaniards, and the Africans by superinducing or  
mixing, one the heresie of *Manichas*, another the  
heresie of *Vigilantius*, the third the heresie of *Pe-  
lagius*, the fourth the heresie of *Priscillian*, the last  
the heresie of *Donatus*, with the Catholike religi-  
on, were conquered, and supplanted, the Dalma-  
Turke, the Gaules by the French, the Britaines  
sh, the Spaniards by the Goths, the Africane by  
: To which may be added the Germanes, wasted  
d by *Attila* to the seigniory of the Hunnes, after  
resie had rooted it selfe in severall quarters and  
their Countrey: The inhabitants also of the citie  
Julie, in which was the metropolis of Gaul, were  
driven into the sea, and perisht.

*c* Iulinum, who being converted to the Roman faith, and falling againe frō it were all consumed, both cittizens and cittie with fire from heauen.

## To the Christian faith.

The use of

c Is the Pope  
a barrell bin-  
der?

*d* For Stauro-  
latrians, or  
cross-wor-  
shippers.

in the revolution of the 15. first ages, the Nation or kingdome cannot be named, which forsaking the catholike Romane religion, or not keeping it whole, and iniolated, was either not conquered, or miserably torne by ciuill diuision and slaughters.

31. A religion, whose professant companie or congregatiōn, hath beene euermore since the first planting thereof, very visible and perspicuous; as the severall resemblances, parables and figuratiue speeches vsed in holy Scripture, doe cleerely testifie, that the true Church and Spouse of Christ should euer be, comparing her to a tabernacle placed in the Sunne, Psal. 18.5. to a mountaine prepared in the top of mountaines, Esa.2.2. to a Citie, scituated on a hill, Math.5.15. to a Floore, Math.3.12. Luke.3.17. to a Nette, Math.13.47. a Sheepefolde, Iohn.10.16. a great Supper, Luk.14.16. a Vineyard &c. Math.21.33. and her doctrine to a Candle put upon a candlestickē, shining to all that are in the house, Math.5.15. that is, in the world; as S. Austin Tract.2. in epist. Ioan. vnderstandeth the place: things that are all, most visible and obuious to weakest sense, and therefore

• A false lyē  
affirmed.

• But not of  
euery one,  
nor at all  
times.

390 York 21  
-mid 1611 d. 2

423b

• How is a  
mysticall  
body properly  
seene with  
carnall eyes?

• Apagē.

doe a proue, that the true Church ought to be alwayes visible, and apparant to the view of others. Neither is the word [Church] to be found throughout the whole body of Scripture, to signifie other then a b visible knowne multitude: and the reason is plaine, why it must so signifie, because it were otherwise impossible for any one, to ioine himselfe to the true Church, perseuerē therein, obey the head, & be subiect to the Prelates thereof, (which all are bound to do by the expresse word of God, Math.18.17. Ephes.5.23. Heb.13.17. law of nature, and vnder heaviest curse and censure of damnation) if the

Church were, or could be c inuisible, or not remonstrable. For vnto things hidden & inuisible, there can be no repaire, no adherēnce, nor homage of duty, or tribute of obedience defraied.

Nay, to deny the perpetuall visibilitie, and duration of the Church, d were in great part to euacuate Christs passion, and plainely to rob him of the end he suffered for: namely, to sanctifie and cleanse his Church, as S. Paul witnesseth, Ephes.5.26. and to render it glorious vnto him: It were (the Church being, as the same Apostle writeth, Ephes.1.23. Christs bodie and the fulness-

ness-

nesse of him) to make Christ a head bodylesse, and take, as it were, his totalitie or perfection from him: it were, to diuorce our Sauiour from his dearely beloued spouse, formed out of his side vpon the crosse, *Ephes. 5.29.* and inseparably ioyned in marriage with him: it were, to bereave his omnipotent Maiestie of his house, kingdome, lot, & heritage vpo earth, *I. Tim. 3.15. Coloss. I. 14. Psal. 2.8.* for such is his Church vnto him, & so called in holy Scripture: yea, <sup>a</sup> it were, directly to charge the Prophets, the Apostles, and euen Christ himselfe, either with vntruths, or absurdities: The Prophets; because these words are read in *Esay, Thy gates* (speaking to the future church of Christians) *Shall be open continually, neyther day nor night*; <sup>a</sup> These are most absurd collections.  
*that the strength of the Gentiles and their Kings may be brought unto thee, Esay 60.11.* And in another place, *Cap. 61.8. I the Lord will make an euerlasting covenant with them, and their seede shall be knowne among the Gentiles, and their branches in the midst of people: All that see them, shall knowe them, that they are the seede which our Lorde hath blessed.* What could be plainer spoken for prooфе, either of the visibilitie or perpetuitie of  
**b** Christ's Church? *her gates* (saith he) *shall be open continually,* <sup>b</sup> But not of shutes neyther by day nor night; and that God hath made an euer-lasting covenant with her, and that all that see her children shall know them, and know, that our Lorde hath blessed them. The Apostles; because S. Paul writing to *Timothie*, teacheth him, *how he ought to conuerse in the house of God, I. Tim. 3.15.* so tearming the Church of God: now if the Church were inuisible, the instruction must needes be vaine and absurd; for none can conuerse in an inuisible house. Againe, S. *Luke* writeith, that the holy Ghost placed *Bishops in the Church of God, to rule the same: Acts. 20.28.* But who can rule a flocke, that is either <sup>c</sup> inuisible or vnownowne? Christ himself; because he promised his Apostles *to remaine with the all daies to the consummation of the world: Mat. 28.20.* Which promise being made to the Apostles, was made to a <sup>d</sup> visible Church: and for that they were not (being mortall) to liue to the worlds end, the promise was vndoubtedly made, to thē, & their <sup>e</sup> successors in their persons: & therefore the Church neither euer to cease or become inuisible.

<sup>c</sup> Are not Garnet and Blackwell inuisible and vknownowne?

<sup>d</sup> Are the Apostles alwaies visible?

<sup>e</sup> Not the Popes, but

a Speake for  
your selues.  
b Are not  
these mem-  
bers of Chri-  
stes body?

Neither can the reasons and places precedent be auoyded by the ignorant distinction of a visible and invisible Church, vnderstanding by the latter, the hidde and vnknowne congregation of the b Predestinate: because the Church, beeing a societie of men, (as all writers affirme) and every societie requiring of necessarie some visible signe, badge, ceremonie, bond, rite, profession, inrollement, or some other like marke, whereby the members of the same may be known, one to the other, and also from others; which essentiall point failing in the company of the predestinate, they can no way possibly make vp the realitie, name or nature of a Church. For as S. Austin contra Faust. lib. I 9. cap. I I .truely writeth, *In nullum nomen religionis, seu verum, seu falsum, coangulari homines possunt, nisi aliquo signaculorum vel Sacramentorum visibilium consortio colligentur.* Men cannot be incorporate in any one name of Religion, eyther false or true, vnlesse they be combyned together by some communitie, or participation of visible seales or Sacraments.

c Not to all.

d The mo-  
derne Romish  
Church.

Againe, this hidde and vnknowne predestinate company, which must bee thought to constitute an inuisible Church, doe eyther refuse, or not refuse to communicate with the false and adulterous church in ecclesiastical subiection, seruice, sacraments and externall worshippe: If they doe refuse, then is their company & church not inuisible, but most c visible and markable: and of the other side, if they doe not refuse, then sith the d false Church is by testimonie of the holy Ghost, Apoc. 2. 9. the Synagogue of Saibani, and I. Tim. 4. 1. her doctrine the doctrine of diuels; they must needes be guiltie of damnable sinne by such their partaking with her. And therefore their company not Gods Church, because that multitude cannot possibly be Gods church, wherein there are none e good, but all wicked dissemblers, and cloakers of their faith. *With the heart ( saith S. Paul Rom. natif. post Col. 10. 10.) we beleue unto justice, but with the mouth cap 20. &c de-* (vnderstanding thereby all externall actions) confession is made to salvation. And the same Apostle lib. 3. cap. 34. &

a biddeth

A fantasticall apprehension of W. cliffe and his followers, Waldens. to I. lib. 2. ca. 8. & 9.

Ephes. 5. 27.

Aug. contr. Do-

natif. post Col.

doctr. Christ.

lib. 3. cap. 34. &

Reratf. lib. 2. a biddeith all men Rom. 16.17. Tit. 3.10. to auoyde + Well reason-  
cap. 18. & epift. false teachers, and 2. Cor. 6.17. separate themselves ned against  
43. ad Vincen- from them: yea John 10.5. not to follow them, but to your selues.  
tium.

flee from them, is a marke which our Sauiour him-  
selfe giueth, of distinguishing his true sheepe from others.  
Wee would say by that is sayd, that perpetuall visiblenesse, be-  
ing an essentiall qualite and note of Gods church, and euer re-  
ally existing with vs, and in our religion, ( as all sortes of testi-  
monies in the worlde doe witnesse ) and in no other compa-  
ny or congregation souer: it followeth, that our church is  
the sole true church and spouse of Christ.

32. A religion, in whose largeness and spreading ampli-  
tude ouer the whole world, the predictions & promises of our  
Sauiour are verified, nor can take their truthe and verification  
in any other sect or doctrine that euer was, or is at this day on  
earth. *Matt. 24. 14.* This Gospell of the kingdome ( saith our  
Sauiour ) shall be preached in the whole worlde for a testimonie to  
all nations. And by the pen of another Euangelist, *Luke 24. 47.*  
That penance should be preached in his Name, and remission of sins  
unto all Nations. And our Lord also compared this his Gospell  
*Mat. 13. 31. marke 4. 32.* to a Mustardseed, one of the least of  
all seedes in the beginning, but when it is growen, it maketh great  
boughes, so that the byrds of the ayre ( that is, as Expositors inter-  
prete, the greatest Powers, and the most wise of the worlde )  
come, and dwell under the shadowe thereof, making their resi-  
dence, happiness, and rest therein: A resemblance, and pre-  
dictions, which cannot agree or fall in with any other a religi- <sup>a Yes, with</sup>  
on, saue onely with the catholike Roman religion, and with <sup>the apostolike</sup>  
this very b fully, as the particulars precedent, and subsequent <sup>religion wee</sup>  
doe cleerely demonstrate. <sup>holde.</sup>

b Very falsely.

33. A religion, that hath always had (as the c Apostle: He speaketh  
*Ephes. 4. 11.* assureth Gods Church should euer haue, yeelding nothing of vi-  
also 4. weightie causes of the same) a perpetual-visible continu-  
ance of knowne Pastors & Doctors, to the consummation of the  
Saints, the first cause: unto the worke of the ministry, the se-  
cond cause: unto the edifying of the body of Christ, the third  
cause: that now we be not children wanering, and caried about  
with

nothing of visibility, much  
lesse of conti-  
nuall visibility.

with every windē of doctrine, the fourth cause: and this, vntill we  
meete all into the unitie of faith, that is, to the worlds end. Which  
successiue and euer continuing duration of Pastors and Doctors  
(the same being also promisid before to the true christian  
Church by severall (a) Prophets, and so greatly  
materiall in it selfe, as without it, there can bee no  
Church (as both (b) S. Ciprian and S. (c). Hierome  
do absolutely affirme ) hath not, nor can be euer  
prooued to haue beeene fulfilled in any other  
Church, saue onely in the catholike Romane  
Church: and in it, most apparantlie demonstra-  
ble by the Ecclesiasticall histories of all ages, and  
by the short space, or rather momentarie blast  
of time that all other religions compared with ours, haue  
indured.

**b**Rather Friars are to bee traced, that are like foxes, then Religion.

**c Not to be  
shevved in  
Rome.**

ched. Colas. I.23. phil. 3. 16. & inde vers 3. And it is also euident by the irrefragable authoritie of S. Paul, that the Romanes had once the true faith, affirming Rom. I.8. & cap. I6. their faith to bee renowned in the whole worlde, and common to him and them. Likewise it is euident by the vniforme report of all Ecclesiastical histories, and by the writings of all the Fathers (a) Greeke and Latine, a Thodoretus in ca. 16. epist. ad Rom. yea, and by the very sence and Prosp. carmine de ingr. in principio. S. sight of sundry monuments yet Leo de Nat. Petri. Aug. contr. epistol.

*This is not extant, that S. Peter was at materiall, yet Rome, suffred death there, and will all this*

thus lib. 3 contr. Donatist. Amb. libr. 5. was the *b* first Bishop of that  
*epist. de basilicis tradendis. Hiero.* in See. Now if our Counterplea-  
*Catalogo. Lactantius lib. 4. ca 21. de*  
*vera Sapient. Eusebius hist. Eccle. lib. 2.*  
*ca. 13. 15. Athanas. de fuga sua. Cy-*  
*pria epist. 55. nu. 6. Tert. de prescr. nu-*  
*mer. 4. & libr. 4. Contr. Marcio. nu. 4.*  
*Origin. in Gen. apud Euseb. lib. 3. ca. 1.*  
*Irenaeus lib. 3. cap. 3. Hegesippus. lib. 3.*  
*cap. 2. de Excid. Hierosolym. Caius, Pa-*  
*prias, & Dionis. Episco. Corinth. citati*  
*per Euseb. lib. 2. cap. 14. & 24. Ignat.* *b* changed the first faith, by pa-  
*epist. ad Rom. Concil. Calced. act. 3* and ring away any parte thereof, or  
*others.* *wee are sure the whole worlde authenticall*  
*writings.*  
*them, or that any of the succe-*  
*ding Bishops in that See, haue*  
*by adding any newe doctrine,*  
*contrarie to the rule of the former, or what was not taught be-*  
*fore by the Fathers, and after explicitiuelie added as a more*  
*cleare and particular declaration of the same : if this, wee say,*  
*can be sufficiently shewed, by naming the Pope or other man,*  
*who in such sort changed the primitiue faith, and the poynt or*  
*poyntes of faith that were so changed, together with the time*  
*and place, when and where the change was first made, *c* wee *c* Forget not*  
*yeelde our selues to be prophane Nouellers, yea Heretikes, and your promise.*  
*most worthie of the faggot.*

35. A religion, whose doctrine so generally symboliseth,  
 and holdeth the like absolute *d* consent with all partes of holy  
 Scripture, that were euer received of the christian world: with  
 the decrees of all confirmed Occumenical Councils, and with  
 the ioynt assertions of all ancient Fathers: as she is not driuen  
*d This is ab-*  
*solutely deny-*  
*ed.*

(4) The Lutheran and Calui-  
 nist, reiect *a* Baruch, Tobie, Ju-  
 dith, the booke of Wisedom, Ec-  
 clesiasticus, the Macchabees, cer-  
 taine Chapters of \* Esther, the  
 last part of Daniel: And the Lu-  
 therans the Epistle of S. Iames,  
 S. Paul to the Hebrewes, the E-  
 pistle of Saint Iude, the second  
 of Sain. Peter, the second and  
 third of Saint John.

*infotentissima dementia est, To call the lawfulness of that in-*

*like (*a*) other Religions for de-  
 fending her positions, to reiect \* We reiect  
 either Scripture, Councell, or them not, but  
 the vniforme opinion of Do-  
 ctors, but taketh the approbati-  
 on of her doctrine from them  
 all, and teacheth all her children \* They doe  
 out of S. Augustine, Epist. 118. not simply re-  
 cap. 5. Disputare contraid quod to-  
 ta per orbem frequentat Ecclesia  
 to*

to question, which the whole Church frequenteth throughout the world is most insolent madnesse.

36. A religion, which no persecution could any time vanquish, nor the conioyned forces, malice, and machination of a Pagan, Iewe, or other her most powerful enemies, nor yet that which is infinitely of farre more force to this ende, the wicked liues of severall her Professours and chiefe Rulers, either haue hitherto, or shall to the worldes ende, (as we assuredly beleue) euer be able to extirpate it wholly, or so to darken the visibilitie or beautie thereof, as to make it no where to appear, or not to shine. Nay, God hath alwayes beene so strong on her side, as the more she was persecuted, the more she multiplied. An obseruation that long since caused *Iustinus in Tryph.* to resemble our Churches persecution to the pruning of Vines, which maketh them the more fertile, and likewise moued *Tertullian, cap. vii Apologerici.* to call the blood of her Martyrs, the seede of christians, one dying, and many rising thereof. Neither can it be well doubted, but that if our religion (to speake with wise Gamaliel, *Actes 5.39.*) had beene of men, and not of God, it would haue beene dissolved.

*¶ These doe  
not much  
contend  
against popery,  
that is partly  
paganicall,  
partly Iewish.  
¶ A braue ar-  
gument.*

*¶ Apage!*

*¶ Not Maho-  
metan impie-  
long ere this, as ¶ all other Sects haue perished in much shor-  
ties,*

*ter while, agreeable with the saying of the Apostle Saint Paul  
2. Tim. 3.9. They shall prosper no farther : and to that of S. Peter,  
2. Pet 2.3. Their Perdition stumbrell not. Sith therefore our church is not onely not suncke, or obscured by any might, or never so violent stormes of opposition, but rather as the Arke of Noe, the greater the deluge and waues, the higher, and more illustriouslie shee mounteth, it followes, that of all others shee must be that very Church, against which by the promise of our Sauiour, *Marth. 16.18. Hell gates, (that is,) the power and hatred of man, and deuill) shall not preuaile.**

*¶ Not at all  
times.*

37. A religion, some of whose Professours haue had alwayes vpon euery neede occurring, power and grace to cast out diuels of the bodies of the possessed; the first of all other signes, which our Sauiour himselfe gaue, *Marke vii. 17.* for hauing his true beleeuers distinguished from others. And this gifte is so well knowne, by continual execution thereof,

to reside in the Romane catholike church, and never sound in the companies of any other Professions, as there needeth no recital of particulars. *Pius Quintus*, Pope of late memorie, dis-  
possessed *tulit stola*, & data benedictione; only by a touch of his stole, and by giving his benediction. *Onuphrinus de vita Pij* <sup>a Vaine</sup>  
*quint.* And how frequent these effectes, not onely vpon per-  
sons possessed, but in driving away diuels also from the places  
they most infestuously haunted, haue bin euuen newly wrought  
in both the *b* Indies, where no other Religion p:ofessing *b* They know  
Christ, is knowne, but the catholike Romane religion onely: no man will  
*Petrus Martyr, Gonzalus Ouetanus*, in their histories of the *In-* goe so farre to  
dies, and *Gonzalus Mendoza* in his historie of *China*, doe give <sup>conuince their</sup>  
most ample testimonie. *lies.*

38. Finally, a religion, ( that we descend to no more par-  
ticulares ) which by more meanes, and stronger then any other  
kinde of religion, *c* keepeith, by the nature of her doctrine *c* An impu-  
and holy ordinances, the subiectes in due allegiance to their dent vntruth.  
temporall Lordes; teaching that the iust lawes of Princes do  
binde in conscience, and some kindes also of vniust lawes vpon  
feare of scandall; (*D.Tho. I.2.q 96.art.4. Concil.Ephes.10.4.ca.*  
*16.Pelano interpr.* and likewise decreeing *Concil. Tolet. 5.ca. I.*  
*& Concil.Meldens.ca. 14 & 15.* that all such as moue sedition  
against their Soueraigne, or obstinately impugne or disobey  
his lawful commandements, shoule be p. esently *d* excommu- *d* The Pope  
nicated, and all the faithfull debarred to keepe them companie. doth more  
And a religion, which hath euermore *e* blessed the Kinges, often excom-  
that were her louers and children, with more peace, with more good subiects  
loue of their subiectes, with more prosperitie, with moe victo- then rebels.  
ries, with more true glory, with more temporall and eternall re- *e* Cursinges  
nowne, then other Princes, who were her enemies, or aliens, are more fre-  
at any time attained to; as the registers of former ages, and the <sup>quent then</sup> blessinges, but  
memorials of the present, are most cleere and vndeniable wit- neither to be  
nesses. *f* Name your  
your Highnesse foote, for toleration of catholike religion; but <sup>we may know</sup>  
our manifold dangers vnder-gone, our seueral losses and in- whether you  
dignities say true.

dignities fastained, and the store of catholike blood that hath  
beene shedde, for affecting your mothers Rightes and Title,  
and for seeking how to succour her a piteous distresses & per-  
son, ( the worthiest Queene that many ages enjoyed , living a  
long imprisoned Confessor, & dying a most glorious Martir,) serue also to pleade & crie to your b Maiestie for commisera-  
tion of our case, and graunt of the Petition we make. And as  
our true loue, zeale and tribute of seruice, did not then dilate  
and extend it selfe onely towardes your Highnesse deare mo-  
ther, but in and through her, reached also to your sacred Ma-  
iestie ; so since the time of her happie Crowne of Martyr-  
dome, our wishes, indeuours and actions, haue euer leuelled, as  
much as lay in our power, to the most aduancing of your Ma-  
iesties Title. Yea , the pressures and afflictions loaded on vs  
for c this cause, were in a sort comfortable, or not discomforta-  
ble vnto vs, in hope of the relaxation and ease , wee assuredly  
expected by your Highnesse actuall arriuall to the Crowne.

d Massemon-  
gers religion. So that now, if your excellent Maiestie may not be moued, to  
permit the free exercise of the d Catholike Religion, Oh, our  
hopes fedde on, are not onely frustrate, and our long expecta-  
tions vaine ; but our temporall lottes, by reestablishing of pe-

e Madde men nall lawes against vs, become more abicet, seruile, & desperate  
must be tyed fast.

f Auant with  
your names  
of faction.

f Puritanisme differing from Protestancie in 32. articles of  
doctrine, ( as their owne bookees and writings doe witnesse )  
looketh vp, spreadeth , and is neither suppressed with penali-  
ties, nor oppressed with indignities, but her professors receive  
grace, and holde high authoritie in the gouernement : only the  
Catholike religion ( whose professors g suffred most for your  
good Mothers sake, and euer least offended your Maiestie) is  
despised, troden vnder foote, maligned , punished, and must

g Vntrueth. h You affirme be, alas, by all violēce abolished, without regard of b her vene-  
haſtily, prooue rable antiquitie, or respect of the large dominions ſhee other-  
at leaſure.

i Is the King  
a Sectarie  
with you?

where hath to her dowery , or of the innumerable conquests  
ſhe hath made ouer all other i Sectes, from Christes time hi-  
therto , or of the multitude and impregnableness of her  
proofes, which her professors are ready, yea, preſſe, and doe  
most

most earnestly long to bring in a publike Dispute, for testimonie of the doctrine she teacheth. And that which moueth not the least admiration herein, is; for that neither the inward beleefe of the catholike Romane faith, nor the outward profession or defence thereof in wordes, seeme to bee the transgressions which are so sharply animaduerted; but rather the onely fault which is <sup>a</sup> punished, and never sufficiently, as some thinke, punished in vs, is the vndissembled profession of our inward faith, in refusing to goe to the Protestant church: A necessitie, which vnder guilt of deadly sinne, and breach of our churches vnitie, all are bound vnto, that beleue the veritie of the <sup>c</sup> catholike religion, and purpose stil to keepe them. <sup>b</sup> Not like as the Inquisitors punish our brethren.

<sup>a</sup> Aug. de doctr. Christian. lib. 3. <sup>a</sup> a connexion of the members together, by an external reverence and vse of the same seruice and sacraments, and is broken by hauing communion in either, with any other contrary religion.

<sup>Basil. in exhort. ad baptism.</sup>

<sup>b</sup> Aug. de r- nit. Eccles. cont. Petil. ep. cap. 2. & contr. lit. Peti. lib. 2. cap. 38. & in Euangel. Ioan. tract. 118. & in ser. sup. gest. cum Emerito ultramed. epist. 152. Cypr. de Simplic. Prelatorum. c Lib. 4. cap. 23. and that the Church is his bodie, Ephes. 1. 23. vlt. diui. Instit. Ephes. 4. 5. and Cantic. 6. 8. Nor is it possible to be conceiued in any vnderstanding, that two such repugnant and contradictorie manners of seruing God, (there being but one Lord, one truthe, one faith, one Church) as the Catholike and Protestant obserue in their churches, can be both good, or not one of them, very vngodly, and in no case to be communi-

<sup>a</sup> Name the Disputers.

<sup>b</sup> Not like as the Inquisitors punish our brethren.

<sup>c</sup> Leaue your vaine titles.

cated with, vnder paine of eternall damnation.

a More sayd By the a little which is saide, your princely Wisedome may then prooued.

b Materially easily perceiue, that our abstayning from Churche, is in vs no  
formall act of disobedience, much lesse of selfe-wilfulness  
or contempt of your Maesties lawes, (aspersions, with which,  
many would distaine our refusall) but a true reall obligation of  
c meere conscience, especially for so long, as we hold the in-  
ward perswasion we do: in respect an erroreous conscience

d Strong and bindeth as d strongly, and vnder equall payne, Rom. 14.14.

e They vnderstand not the Apostle rightly informed. & 23. Chrisoft.  
hom. 26. in ep. ad R. m. est sententia com-

f Bite somewhat. To drawe to an ende; wee most submissuely beseech your Maestie, to conceaue no other-  
wise of vs, then of your f most durifull and loyall Thelogorum  
vassals: acknowledging in all politike and ciuill in 2 Dist. 30.

affaires, no other Superior then the sacred au- & D. Tho. I. 2.  
thoritie of your Hightesse, and resting euer most qd. 10. art. 5.

g Whether is a temporall Lord, and to preferre our obedience to the one, before our obedience to the other, if obedience to Princes,

the Pope eternall or temporall with these men? against God, may bee termed obedience; and not rather irreligious pusillanimitie. And as wee haue presumed (most pretious Soueraigne) vpon confidence of your true royll disposition and benignitie, to make knowne to your Princely consideration and wisedome our grieves, our hopes, the fauour and continuence we desire, together with some fewe reasons, as well of state as of religion, for shewing the concordance that our request hath with the good of state, and also the groundes of our perswasion in conscience, why the religion we beleue in, is true: So do we carrie a most tender regarde of yeelding all satisfaction to your Maestie, and to all other in authoritie, yea, euen to those who stand most jealously conceited of the true affection and loyaltie of Priestes,

(the

(the *& Pastours of our soules*) towradcs your Highnesse person, Crowne, and the weale of the Realme. In whols halfe, we do therefore confidently, and most assuredly vnder-take, that they all shall willingly and readily take their corporall oathes, for continuing their true allegiance to your Maiesty and the State : or in case that be not thought assurance enough, they shall give in sufficient securities, one or moe, who shall stand bound, life for life, for the performance of the said allegiance, and of their fidelitie and faithfulness in the premisses. Yea, they most voluntarily offer yet further, that if so any of their number bee not able to put in such securitie for their loyall carriages, that then they will all ioyn in one Supplcation to the *& Pope*, for recalling such Priests out of the land, whosoeuer they be, or how many soever.

We feare to be tedious, and therefore we will shut vp all in *a few words*. Our harts, our soules, and both, with deepest cries do most humble and alike instantlie beseech your most excellent Maiestie to take pitie of our afflictions, to compas-sionate our sufferings, and to relieve our long indured pres-sures, either by licensing the free vse of our Catholike Reli-gion ; or if we may not be so happie, yet at least by granting g a publike Disputation, to the end we may be heard, our cause triyed, and our teachers receive confutation, and the deserued shame of their false doctrine, if in case they haue misled vs. A fauour which the aduersaries of our religion haue obtained in other Countries, and which our Country-oppositors seeine in their booke to be very desirous of, and is also of it selfe, of all other meanes, the most potent, to reunite all parties in one, the deceiued being hereby let to see their errors. So that by the graunt thereof, no doubt your Maiestie shall get eternall praise ouer the Christian world, the Protestant religion everlasting fame if she preuaile ; the neighbour countries great edification ; the wauerers, and such as are doubtfull in faith, a stay and worthie satisfaction as none greater ; all posteritie a right noble example and president

*a The enem-  
ies of the  
Prince, the  
Country, and  
Religion.*

*b A ridicu-  
lous assurāce.*

*c Will they  
bring Kings  
to be bound?*

*d And so the  
King's safetie  
must depend  
on the Popes  
will.*

*e Fewe and  
lewde.*

*f What affli-  
ctions ?*

*g Set downe  
your argu-  
ments.*

*h So the con-  
ditions be e-  
quall on both  
sides.*

a Looke to  
Clarke and  
Watson.

b How you  
pray for the  
King we re-  
port ys.

c And con-  
found Anti-  
christ and all  
the Kings  
enemies.

to follow: And we your Maiesties & loyall subiects must and shall always, as our bounden dutie exacteth, rest, through the deliuerie out of the blindnes (if so wee live in blindnes) for euer most strictly oblieged to b pray incessantly for your Highnesse long life, and prosperous raigne ouer all your Dominions, with multiplicacion of immortall renoune in this world, and of endles ioyes in the next.

## ¶ God save the King.

Faults escaped in the Printing.

Page 9. in the margent reade *puniendis*. Page 10. in the margent reade Fathers. Page 11. the marginall note, *These wit-nesses, must be referred to the word, witnessed.* Page 27. in the margent reade *in cruentum sacrificium.*



# An answere vnto the principall points, and reasons of the

Supplication præcedent.

## CHAP. I.

*Observations upon the Title, and Praeface of the  
Massie-priests, and their adherents  
mutinous Supplication.*



HE Locuts, that came out of the bothe melle pit, as S. John sayth, Apocalyps. 9. had haire as the haire of women, but their teeth were as the teeth of Lions: that is, they adorned themselves so, as to the beholders they seemed most pleasing; but where they fastned hold, they tore and broke in funder, as if they had beene devouring Lions. The which we see verified in the Massie-priests, Iebusites, and other the Popes agents, the very Locuts come out of hell, and that haue long abused mens ignorance to their owne aduantage, but to the destruction of many poore Christian soules. They tell many smooth tales, and prætend Christian Religion, but in the end they entangle men either in treason, or superstition, or both. for all the Apostolike faith we professe; and that faith every one may receive of vs. but that please not them, vniuersall they can bring men back to Romish idolatry and superstition. Furthermore as the Scribes, Mark. 12, sache se denoure widowes houses, and make marchandise of mens soules.

Now of late they haue framed a brannewey Supplication, and that to the King, as is pretended; and out of all their Authors, and chiefe Agents haue gathered the floure of their best reasons both from Religion and State, and placed them in the best order they could devise. If then Christian people will escape their teeth, they must beware how they give credit to their glozing and fised tale, faire in shew, but slender in proofe, and substance, and most full of vaine surmisess and vnruths. They call their discourse A Supplication, but Suppliants vse to shew and present

*An answere to the Mass-priests*

present themselves to those, to whom they desire their Supplication to be tendered. and such as have suites to the King, do not disperse their petitiones into the hands of the common people. herein therefore we obserue, that albeit these petitioners pretend to come to the King, yet their principall desire is to moue the people. and that is apparent by the words of their Title, where they affirme, that their reasons are not *vaworthie to be pondred of all estates.*

Where they say, *they beleue,* and therefore speake: they imply, that they beleue as much, as is conteined in this Supplication. but the Apostle 2.Cor.4. from whence these words are taken, speaketh of the resurrection. Here therefore we may obserue first, that these fellowes meane little good dealing, that so notoriously abuse Scripture in the very front of their worke; and next, that they haue a strange facilitie in beleeuing, that beleue such vaine fancies and lyes, as are conteined in their Petition.

Where they speake of *prostrating,* either they referrre it to reason and religion, or to their supplication. the first hath a lewd sence. the second is improper. we do therefore perceive, that rather they will speake foolishly, then yeeld the King his right. for to do well, they should prostrate themselves, and not their Supplication at the Kings feete.

The Praeface is full fraught with notorious, and grosse vntruths. First, they make a faire florish in the beginning, as if nothing could be more gladiome vnto them, then the glorious reigne of his Maiestie, and say, *that so many causes concurre of reioycing, that they know not where to begin to count.* yet the world knoweth how the Spanish Infanta pleased them not long since farre better then the King, as appeareth first by the booke of Titles published by Parsons, and read commonly of Preests; and by oþer auowed of diuers english fugitives. secondly by common speeches of the lebusitical faction and their adherents; and lastly, by the secret practise of the Duke of Bracciano, and other the *Infantes* agents in England. that the King was an vnwelcome guest to diuers of this faction, the treacherous plot of Clarke, Watson, and others declareth. secondly, the sadnes of the Papists at Rome, and elsewhere, understanding how quietly the King was received in England. by the Masspriests and the Popes agents had no reason to joy in the advancement of a King so contrary to their desins and purposes, and vwhom they count an heretike, and with whom by their owne rules they may not communicate.

Secondly it is very improbable, that the uniting of these two Kingdomes of England and Scotland under one King could please them: for the stronger this Kingdome is, the less hope haue Masspriests to preueile. Further we find by experiance, that all the plots of these fellowes in the late Queenes dayes to euilame vnytes betwixt England and Scotland were so many engins to hinder this vniou. and this his Maiestie did timely foresee in his great wisedome, and therefore now peaceably reapeth the frutes

frutes of his great patience, which vntimely warre might greatly have crossed, and disturbed.

Thirdly who can imagine, that the Popes vassals can ioy hartily in the strength of his Maiesties Empire, that dependeth not on their Lord the Pope, but rather vpholdeth his Religion opposite to the Popes doctrine and tyranny? this therefore is another great vnruth, that they say of his Empire.

A fourth lye is that, which they tell of their ioy conceiued, for that the borderers are like to be reduced to Christian order, and the wast ground betweene England and Scotland turned to profit. For how can they reioyce in Christian order, that endeouour to bring all to antichristianity, disorder, and waste, as appeareth by their proceedings in Ireland by their plots and agency brought into rebellion, and almost all wasted? Furthermore, how can they delight in peace, and order, and good manurance of the countrey, that vnlesse they may haue a toleration of Popery, do professe open malcontentment? Good it is for other Nations to haue peace with his Maiesty, especially for the Spaniard, for else he wwould not so greedily seeke it, knowing that his trade to the Indias lieth in the Kings mercy. a matter, that would returne the Rodomonts of Spaine to their hempen shooes, and leather boucklers according to their old fashion. but that Massespriests should delight in our peace, trade and commerce with all nations, who will not giue one blew point for a quintal of Masses, is vtterly false. for without warres, treason, and packing, their cogging religion, and the Popes vsurped domination cannot stand.

False it is likewise, that they take delight in the Kings experiance, and dexterity in gouernement, for the more excellency is in his Maiesty to mainteine his Kingdomes in peace, the lesse hope haue Papists to see their god of paste triumphing ouer euery altar.

A seauenth lye is that, which they tell of the honors, either restored or bestowed vpon some of the Nobility. for they vse not to reioyce to see others aduanced, vnlesse they be of their owne Caphardical religion, and humor, which I doubt not, but these Nobles they speake of will disclaime. nay some of these men haue cause all their life long to curse all Massespriests, by whose traines their friends and auncestors haue beeue ruined.

They pretend also to reioyce in the proesse, misedome, iudgement, cleuencie, bountie, compassion, edification by exemplar life of the Kings Maiestie, the noble disposition of the young Prince, and his brother, the vertue of the Queene, and hope of further issue. but this doth make vpon an eight lye, and that a loud and large one. for holding the King and Queene for heretikes, and fearing the same in their issue, it is not lawfull for them to reioyce in their prosperitie. Further, suppose they could haue a dispensation to do against law, yet their hearts fail them for feare, as oft as they consider that the

King is contrary to their profession: nay the more wise and valiant he is, the better he will be able to hinder all their attempts, for the rearing vp of their Tovre of Babel.

The ninth vnruth is that, which they affirme of their religion, for neuer shall they proue, that popish religion which teacheth, that the Pope is the head and foundation of the Church, and that vnuwritten traditions are equall to the written word of God, and that men are saued by pilgri-mages and indulgences, and that Christes body is neither visible nor palpable; and that alloweth also priuat Masses, halfe Communions, and other abhominations of the Masle, and the doctrine of the conuenicles of Florence, and Trent, and the rest of the Popes traditions is Catholike: nor that such as hold these points are *Catholike beleeuers*, as falsely they call themselves: nor finally, that the cause they defend, is *the cause of God*, and *Gods noblest cause*, as they affirme, and therein tell a most noble and remardeable vnruth.

The last vnruth is conteyned in those words of theirs, where they affirme infinite good to arise of toleration of popish religion, as may appeare by the reasons to be aledged hereafter.

What then are we to exspect of these compagnions, but lyes and false dealing, that make their entrance with so many lyes? they are like to their holy Father, as the Prophet I say sayah, c. 57. *fili⁹ sc̄lesti, semen mendax, wicked children, and a lying generation.*

All these lyes notwithstanding, bold they are with impudent faces to intreat, not only a toleration of their religion, but also a *reversing* of such lawes, as haue been made against them. matters not only vnreasonable, dishonorable and impious in themselves, but also proceeding from *weak* and *simple grounds*, as now Godwilling shall be declared.

**CHAP. LI.**  
Reasons declaring the inconveniences, that may ensue either of reversing, or suspending the execution of penall lawes made against *Massepriests*, and their factours adherents. This booke hath shewen howe to abrogate lawes made vntill euangelicus has abrogatiōne adūctū et abrogatū.

**F**irst, dangerous it is to make any innouation in matters of state, or alteration in lawes whatsoeuer, for neither are states once troubled soone to besettled, nor can lawes, that are the bonds of state, be dissolved without shaking the state, and præjudicing the peoples right, for if lawes (as Lawyers say) be written for the common good of Citizens, then needes must he præjudice a common right, that abrogateth lawes, which concerne the common interest of the people.

To abrogate the lawes made against *Iebusites*, *Massepriests*, and their factours abettours, would be a matter impious. the law of God Deut. 13.

præcisely

præcifely commandeth false Prophets, and such as endeuour to draw men to idolatry to be slaine, and forbiddeth vs to shew any fauour vnto them: if then these popish priests prooue idolatrous sacrificers, as may by diuers arguments be verifed, then to abrogate lawes against them, or suspend the execution of them, were to abrogate or to suspend the lawes of God, aswell as man.

Secondly, the reverting of penall lawes against them, and their adhe-rents, woulde in diuers respects prooue vnsafe. first it woulde be vnsafe for the Kings state. for if the doctrine of popery be admitted, that the Pope may excommunicate and depose Kings, how can the King be assured that he shall hold his Crowne, especially being enemy vnto the Pope, and his Antichristian religion? But this is the common doctrine of Papists, as appeareth both by their practise and doctrine. *Gregory the 7.* *Paschal the 2.* *Innocent the 3.* and *4.* *John the 22.* and diuers other Popes, went about to depose the Emperors of their times. Of late time *Paule the third* attempted the same against *Henry the eight of England*: and *Pius the 5.* and *Sixtus quintus* against his daughter *Queene Elizabeth*. the same was also intended against *Henry the 3.* and *4.* of *France*. *Bellarmino lib. 5. de pontif. Rom.ca. 6.* speaking of the Pope saith, *he bath power to change King-domes, and to take from one, and to give to another*. *Ghineard a Iebulite of France* was hanged in *Paris anno 1594*, for teaching the like point against the King now reigning. and no man now dare affirme the contrary, if he be the Popes true vasall.

It woulde be also vnsafe for the Kings person. for what security can the King haue for his life, if Popery should be freely taught. *Emanuel Sa a Ie-bulite in his Aphorismes for popish confessaries in verlo, Tyrannus, tea-cheth, that sentence being passed against a tyrane* (that is in his understanding, after the Pope hath declared any man excommunicate) *it is lawfull for any man to execute the same.* both *Sixtus quintus*, and his followers ap-proued this doctrine, and *Ghineard* was therefore condemned and ex-ecuted in *Paris anno 1594*. This is also the practise of the Romish Syna-gogue, as by diuers attempts of Priests and othes to murder and empoy-sion our late Queene, and as the execrable murder of *Henry the third of France*, and the attempt of *John Chastel* against the King now reigning sheweth. *Parsons alloweth the violent attempts of subiects against their Princes in his booke of Titles, part. I. chap. 3. Sixtus 5.* in his declaratory sentence against *Queene Elizabeth anno 1588*, exhorteth and com-mandeth all her subiects to concurre to her punishment.

Further, it woulde be vnsafe for the people of *England*: for it is not likely, that religion hauing been now settled in this realme, that the Massie could be reestablished without trouble. for I thinke no true Christian will endure open idolatry patiently.

Finally it woulde be vnsafe for true Christians. for the doctrine of Popes

doth openly call all their vassilles to our ruine. in France they never failed to cut christians throats, where they were masters, as the infinite Murders and Massacres of Christians there doe testifie. neyther would they nowe content themselves to live peaceably, but that they see Christians in all Townes to stand upon their guardes. but loose the chaynes of Law, and then assuredly these Wolfes would not fayle to declare their wooliish natures.

Thirdly, no man vseth to abrogate Lawes without iust causes. if then penall Lawes against Masspriests and their factious abettors should bee abrogated, then they must shew, that their doctrine, and practise in killing Kinges, and making insurrections for their massing religion is changed. but in doctrine they say their synagogue cannot erre. their practise is declared to continue by the treason of Watson and Clerke, two Masspriesters, and other Mass-louers their adherents.

Fourthly, to reuurse penall Lawes against this generation, were publikely to dishonour her Majestie, that now is with God, and all the State and Parliament, that approued and made those Lawes. for that were nothing else, but a publike sentence, declaring, that it was cruelty both to make such Lawes, and also to execute them.

Fiftly, as well might they require Lawes against notorious Traytors to be reuersed, as the Lawes against Masspriesters and their factious adherents, wherof most are in case of treason. the same also were nothing else, but to giue liberty to such, as are combined with forreine Princes, and intertwaine intelligence with open enemies, and are still packing to bring into England popish slauery and idolatry. for this is also the case of Masspriesters and their factious abettors.

Sixtly, this would be a poynt contrary to christian policie, for neither did the Iewes at any time reuurse Lawes either against idolaters, and false prophets, or else against perturbers of States: nor did christian Emperours ever thinke it reasonable, to repeale their Lawes against the murtherous circumcellions; fellowes much like to the Iebusites. Augustine epist. 48. ad Vincentium, sheweth that the terror of Lawes against the Donatistes, did much profit.

Finally, if our King should require the king of Spaine or Pope to reuurse their lawes, and demolish their butcheries and houses of Inquisition, or else if our brethren in Spaine and Italy would request the same, I beleue the Italians and Spaniards would not doe it. what reason then haue Papistes to request that of others, which they will not themselues yeeld to others? if they would yeeld first, I thinke, they should not finde christian Princes of our Profession vnireasonable.

Nay, we cannot safely yeeld any mitigation, or suspension of Lawes, considering the violence that the enemies of Religion vs in prosecuting their plots, and maintaining their errors. Queen Elizabeth then praspered

## pretended Supplication.

red most, when she shewed her selfe most resolute in executing her Lawes, and should wee shew our selues to be more base minded, then a woman, whose sexe is naturally fearefull? *Perdita civitas* saith Tully lib.5. in Ver, *desperatis omnibus rebus has solens exitus existentes habere, ut damnata in infernum restituantur, vinciti salvantur, exiles reducantur.* This is the extreameſt and most pernicious ende, which lost common-wealtheſ are drawne vnto, to reforte condemned persons, to let prisoners loose, and to bring home fugitiues. What better estate I pray you should wee then haue, if, diſſolving Lawes, we ſhould bring home fugitiues, and giue liberty to damned Maffeſtretes, catenarum colonis, that is, the true claymers of chaines and fetters, as the comicall Poet calleth a certayne fellow much of their diſpoſition?

*Plautus in  
Asinæ.*

## C H A P. III.

*Reasons of State against Toleration of popiſh Religion, requested  
by the Maffeſtretes.*

**I**N matters of Religion, it is not altogether fit to depend vpon humane Policy, that muſt alwayes submit it ſelſe to diuine Lawes. yet when Policy concurreth with Religion, christian men ſhew themſelues neither well inſtructed in Religion, nor State, if they ſhould neglect rules of State. *estote prudentes ſicut serpentes. be wiſe* ſaith Christ, Matth. 10. *as serpents.* if then toleration of popiſh religion, ſuch as is demaunded, be contrary to groundes and rules of Policy; then I thinke no christian poliſte and wiſe man will iudge it fitting to receyue a ſwarme of locutian, Maffeſtretes and Friers, ſtinging like Scorpions, and biting like Lions, Apocal.9. into the boſome and bowels of the State, nor permit a gallimafrey of maſtes, and hochpot of popiſh ſuperſtitioſs, to be tolerated eyther by Law, or conniueſce of Officers.

But that is apparant firſt, for that no King can liue without danger, where either ſuch birdes are ſuffered to flye abroade, as theſe are, or ſuch doctrine taught, as they bring. for if it be lawfull to empoyſon and lay violent handes vpon Princes and Kinges excommunicate, and deposed by the Pope, as *Ghineards* poſitions recorded in the register of the Parliament of Paris Anno 1594. purport, and as *Parſons* in his booke of Titles part.1. would prooue, and as *Emanuel Sa* in his aphorismes verb. *Tyrannus*, affirmeth, and as *Walpoole* that veneficall Iebusite told *Squire*, and finally, as the praćtice of Maffeſtretes, in attempting at diuers times to ſuborne Murderers to kill Kinges, plainly ſheweth; no King can bee ſafe in his Kingdome, if theſe or their adherents can come neare him. they will ſay percase, that the Pope will not excommunicate our King. but that is a ridiculous ſuppoſal, especially conſidering the christian Profeffion of his Maieſtie, and the Popes lawes againſt ſuch, as the aduersaries of Religion call

*On what were to the Mass-priestes*

call Heretikes, and their continuall practise. let the King once fall into trouble with his neighbours, or subiectes, into which Masspriestes will not fail to draw him, if they can; and then assuredly the Pope will not fail to play his Popes part, and to throw out his thunderbolts. forso former Popes haue dealt with the Emperours, Henry the 4. and fift, Fridericke the first and 2. Lewe of Bavier and others; with King Henry the 8. and Queene Elizabeth Queene of England, with Henry the third and fourth of France. Ghineard in his positions before mentioned, doth terme the execrable Murder of Henry the third of France, committed by a dominican, or rather a dæmoniacall Frier, *an heroicall acte.*

Secondly, h's Majestic should noe be able to hold his Crowne, if the Pp's followers and fauorites should get any sure foote in England. Paul the thirde in his seditious Bull against king Henry the 8. commaunded the Nobles and other principall men of the Countrey, to oppose themselues with force and armes against him, and to draw him out of h's Kingdome. and this did also Pius Quintus, and Sixtus Quintus against Queene Elizabeth. Bellarmine lib.5. de Ponif. R. m. ca. 6. and Sa the Iebusite in his aphorismes, and Parsons in his traytorous booke of Titles p. 11. cap 3. and the rest say, that the Pope hath lawfull power to depose Kinges, and to drue them out of their Kingdomes. who then of all the Popes vassals dare contradict or withstand the Popes bulles, or deny a common doctrine of their teachers, or will not concurre wth the Pope, rather then with excommunicate persons, and men of a contrary Religion?

Thirdly, it would be a very absurd thing; to suffer treasonable doctrine to be taught publikely, and to vachayne Traytors, that now are withholdeyn and tyed fast with Lawes so, that they cannot practise without manifest danger, especially, if the Kings officers doe their dueties.

Fourthly, it would be dishonourable for the whole State, if we should admit idolatry, popish tyranny, and superstition, which the late Queene of happie memorie, so happily excluded and expulsed out of the Kingdome. true Christians endeouour to goe forward toward the marke of Christian perfection. but if we should returne backe into Egypt, or desire to live in Babylon, wee should declare our selues neither studious of perfection, nor of christian Religion, nor carefull to mainteine the reputation of our Nation.

Fiftly, this toleration of popish religion would worke great danger to all that profess the true Christian faith. for who knoweth not, how Papists keepe neither faith nor promise made to vs, and how they never haue failed to massacre our brethren as oft as they could take them at any aduantage? John Husse was cruelly burnt at Constance contrary to the Emperours safeconduct. The Admirall of France Anno 1572. together with many Nobles, Knightes and Captaines, beside many thousandes of the meaner sort, was most cruelly massacred, contrary to solemn oathes and promises

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promises. the Pope and his vassals are bloody like the purple whoore Apocal. 17. whose garments were dyed in the blood of Sanctes.

Sixtly , the same woulde worke a great diuision betwixt subiectes of contrary Religion, and that not onely in every Citie, Countie, and parish, but also in priuate houses and families. for it may not be imagined, that Christians so taught, as we haue beeene, can either endure the dogtrickes of Massie-priestes at the altar, or the abuse of idoles in Churches or houses, or the Simoniackall sale of the Popes marchandise in their practise, or the whole leuaine of Papistes.

Finally, if popish religion should be tolerated, wee should admit a religion prejudiciale to the Kinges authoritie, and roiall Title. for it depriueth him of his Title of Supreme Gouvernour, and takeith away his authoritie to make Lawes, or to give sentence or determine any thing in Ecclesiasticall matters . it depriueth him also of his authoritie in governing the Clergy, teaching, that the same is exempt from the Kinges Lawes and Judges, both concerning Ecclesiasticall matters and liuings, as Bellarmine in his *Treatise de exempt. Cleric. and Eman. Sa* in his *aphorisme. in verb. Cleric.* doe teach.

We should approoue a religion, that dishonoureth the King, and maketh him subiect to the Popes lawes and censures, & throweth him downe at the Popes feete.

We should admit a religion that dooth prejudice the Kinges reuenues, teaching that tenthes, and first fruites, and the ordering of Ecclesiasticall liuings, doth principally belong to the Pope.

We should admit a religion, that is prejudiciale to all Bishops and Ecclesiasticall Ministers; and disableth all their jurisdiction, and bringeth all Churchmen vnder the Pope.

We should admit a religion that oppresseth the Commons, and maketh a Trade of selling spirituall things, as Rescriptes of iustice, Licences, Dispensations, Indulgences, and all Faculties : as the Faculties of Massiepriestes declare, that buy and sel all they haue to deale for by their commission.

We should admit a religion, that would impoverishe our Nation, if it were generally received. *Romanus Pontifex* saith John of Salisbury in *Polytrat. lib. 6. cap. 24. omnibus granis est. the Pope iugniens to all men.* and that was by reason of his exactions. *Bower* in his Preface before *Gardiners booke de vera obedientia* saith, they amounted welneare to as much as the Kinges reuenues. *Marsuan Calamis. l. b. 3.* saith all things were set to sale by the Romish church-men.

To conclude , we should declare our selues most base and contemptible slaues, if we should submit our selues to Italians and other strangers, and fall downe like beastes at the Popes impure feete. we should degenerate from our Ancestors , and shew our selues more effeminate then we-

O r a n g e r o u t e l a t t i c h - p r i s e s .

men. O Noble and Heroicall Queene, that art now with God reaping the frutes of Christes promises to his children! with what indignation wouldest thou haue rejected such a wicked motion, if any durst either haue exhibited, or commended the same? but such as the power of Satan working in his ministers, that now they are not ashamed to motion and craue a Toleration of popish religion, which in time past no man scarce durst mention.

But whosoeuer respecteth eyther the honor, or safetie of his royll Maiesie, or the honourable memory of our noble Queene deceased, or the resolution of the Lorde Burleigh late Lorde Treasurer, and other noble Lordes and true Englishmen, that neuer could endure such motions, or the honor and safetie of the State, or the reuerence due to the true Pastors of our soules, or the ease of the Commons and Common-welthe, will neither admit a Toleration, or Connivency at popish religion, nor willingly heare of it.

### C H A P. IIII.

- an hys . an Yere deuotionall . ouer a summe blisfull .  
on vobis Reasons agaist Toleration of Massing religion drawne from  
groundes of true Christian Religion.

**B**ut were any shew of profit or policie to bee made, for the drawing in of the Pope, and the returning backe into Ægyptian slauerie, or rather for precipitating Christians into the bottomeleste pitte of popish abuses; yet when we consider the abominations, falsehood and superstition of Romish religion, we can not chuse but admire the dulnesse of those, who eyther marke them not, or whom neither pietie nor conscience moueth to abhorre and suppress the same.

The Lawe of God Deuteronom. 13, is most strait against false prophets, especially such, as by their predictions would carrie men headlong to idolatry. it toucheth also such as eyther conceale them, or will not punish them, forbidding the brother to pitie his brother, or the father his sonne, or the husband his wife, or one friende another. that the Iebusites and Masie-priestes are within the ease of this Law, no man of Religion doubteth. nay, they themselves cannot well deny, seeing they give diuine worship or *luria*, to the croſſe and crucifixe, and images of the Trinitie, and that contrary to the determination of the 2. Synode of Nice, though otherwise well affected to Images. further they burne incense, make their confessions, and vowes to Saintes, and now and then to Images. lastly, Parsons that notorious Traytour and rinegate Fryar, in his *wardword*; and Weston in his booke *de triplici officio*, or rather *de triplici sua fulsitia foretell* of many calamities, stormes and dangers, that were like to ensue vpon the laſt

as Queenes death, where, God be thanked, all is fallen out contrary to those false prophets predictions.

Elias, 1.King.18. saith thus, *how long do you hale betwene two? if God be God, follow him: if Baal be god, follow him.* so wee say, how long shall wee wauer betwixt two religions? if God be God, and his written worde bee Trueth, then are we to follow him, and found our faith vpon his Word. if the Pope bee the supreme god of this worlde, and his determinations true; then we are to follow the Pope and his Decretals. no man, certes, can allow popery, but he must condigne the apostolicall religion of Christ Jesus professed in this Church of England.

*What communion lieth the Apostle 1.Corin.6. hath light with darkenesse? what concord hath Christ with Belial? or what part hath the beleevy with the infidel? what agreement hath the Temple of God with Idyles?* as many therefore as beleue, that the Papists walke in dargenesse, and followe antichrist, living in idolatry and infidelity, wound their consciences, if they grant any toleration of popery, or consent to it. the rest must needes runne into the same danger, vnlesse they can answere the reasons brought to prooue the Pope antichrist, and Papists to be false worshippers of God, or else plaine Idolaters.

1.Tim.4. the Apostle saith, *that in the last times some shall depart from the faith.* and describeth them vnto vs by two properties. first, *they shall forbid to marrie,* and next they shall command *to abstaine from meates.* and these doctrines the Apostle calleth *doctrine of diuels.* but no Christian is to endure the wicked doctrine of diuels. if the Papistes answere, that the Apostle speaketh of *Encratites, and Manichees,* we reply, that his wordes are generall against such as forbid any sort of men to marrie, as a fleschly and libidinous thing, as doth Siricius c.plurimos. dist. 82. or, that place holinesse in abstinence from certaine meates, as doe the Papistes. beside that, the Apostle speaketh of the last times, so that any man may see, he rather aymeth at the new, then at the old heretikes.

In the Reuelation cap.18. God calleth his people out of Babylon, saying, *goe out of her my people, leſt ye be partakers of her sinnes, & receive of her plagues.* whosoeuer therefore doe communicate with the whoore of Babylon, shall be partakers of her plagues. as for those, that bring backe Gods people to the whore of Babylon placed on the seuen hilles, they shall vndoubtedly drinke of the cuppe of Gods wrath. now, that latter Rome, is Babylon, and that the Pope is the head of Antichristes kingdom, and rightly called Antichrist, it is sufficently declared in booke written of that argument, and no way answerved, as yet.

Apocal.14. wee reade, that *if any man worship the beast, and his image, or receyue the marke in his forehead or hand, the same shall drinke of the wine of the wrath of God.* now what is this, but to communicate with Antichrist, and to receive the markes of Romish religion? herein they also offend, that

permit others to receive these marks.

The Bishop of *Pergamus* Apocal.2. is reprehended for winking at false teachers and their lewde doctrine, and the Bishop of *Thebais* for suffering a false prophet to seduce Gods people.

The Prophet *David* Psalme 16. speaking of Idolaters, saith, *hee will not offer their offerings of bl. o. nor make mention of their names within his lipps.* how then can they excuse themselves, that permit the idolatrous Mass, where euery pole-shorne priest pretendeth he offereth the very blood of Christ, and all that are present fall downe like beastes worshipping the bread and chalice, or as the Papistes themselves say, the sacrament.

Besides these argumentes, wherein the wordes of Scripture seeme directly to touch the popish religion, and those that can suffer it, and winke at it, divers reasons may perswade vs, in no case to admit a toleration of poperie.

First, we are not to suffer any religion, that hath other foundation then the doctrine of the Prophets and Apostles. but such is Popery, by the confession of *Saint Bonaventure in prefat. in select. princip. doctrin.* *W. haue saith he, another foundation of Christian religion, divers from the Apostolicall and Propheticall Scripture.*

2. We are to pronounce them anathema, which teach beside that, which the Apostle preached, as himselfe teacheth vs Galat.1. but the Papists preach the Pope and his decretaline doctrine, which is both beside, and contrary to the Gospell preached by *Paul*.

3. Christian religion never called the Pope the foundation, the head, or the spouse of the Church, as *Bellarmino* in his booke *de pontif. Rom.* and other Papists do. is it not therefore safest, to reteine Christian religion, built on Christ Iesus, and to reject Popery built on the Pope?

4. No religion is to be tolerated that leaueth the rule of faith, that is, the holy scriptures, which of all are called Canonical, and seeketh defence and succour out of other rules, as traditions, popish determinations, Schoolemens distinctions, and such like leaden and Lesbian rules. but Papists deny scriptures to be the only rule of faith, as *Bellarmino, lib. 4. de verb. des. ex. 4.* and others commonly teach.

5. Ancient religion never held the booke of *Tobias, Judith, wisdom, Ecclesiasticus,* and the *Mahabees* to be of equall authority with diuine scriptures of the old Testament extant in Hebrew, as may appeare by *Hieromes testimonie in prolo. Galato, Gregory Nazianzen, and others.* But the Papists assembled at Trent account them equally Canonical with the rest. Why then should not all abandon them, and returne to old religion?

6. Popish religion is grounded upon unwritten traditions, but no man is to follow or admit a religion, whose grounds are either contrary to scriptures, or to themselves, or are new and vncertaine, or else depend on the credit of man, as most of their traditions do.

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7. The true and ancient Church read scriptures only publikely, as appeareth by the second Apology of *Justine Marry*, and not the fabulous legends of *Christopher*, *Cashwaine*, *George*, *Austine the Monke*, *Audrey*, *Cutbert*, and such like, as doth the Church of *Rome*. Who then would not rather follo v the true Churches doctrine, and only that, then the mixtures of popery?

8. The religion which the Massie-priests desire speaketh hardly of scriptures, calling them *a rose of waxe*, *a dead letter*, *a letter that killeth*, and saying, that they are *obscure*, and *hard*, and *the booke of heretikes*, and such like, contrary to the fashion of true religion.

9. The same conteineth grosse lyēs, as the legends conteined in their breuiaries, and the annales of *Cesar Baronius* do witnesse.

10. The same teacheth the worship of Angels contrary to the decree of the Laodicene Councel ca.35.

11. The same adoreth the Virgin Mary, and Saints, which *Epiphanius* writing against the *Collyridians*, teacheth to be heresy.

12. The same mainteineth grosse idolatry, calling the Sacrement, *the Lord: heir God*, and giuing *latrian* to the image of God the Father, God the Sonne, the Holy Ghost, and the Crosse, and sying to the Crucifix, *thou hast redemp̄d vs*, as *Bellarmino* confesseth, lib. 2. de cult. imag. ca. 23.

13. The same giueth to *Chr̄ft* in the sacrament a body inuisible and impalpable, and that filleth no place, which destroyeth the nature of Christes true body, and is hereticall.

14. The same hath disanulled Christes institution in the holy sacrament, by bringing in priuate Masses without communion, halse communions, reseruation of the sacrament, and diuers other lewd customes.

15. The same reteineth sacraments never instituted by Christ, as extreme vunction, and maketh repentance, orders, and other holy rites sacraments as well as the Lords Supper.

16. The same was never heard of before the late conuenticles of *Constance*, *Florence*, and *Trint*, and the publication of the *Romish* faith by *Pius* the fourth.

17. The same teacheth her followers to make their confessions and vowes to Saints, to Angels, to the virgin Mary.

18. The same teacheth, that a dog, or hog, can eate the true body of Christ Iesus, which is a scorne of all religion.

19. The same consecrateh a Paschal Lambe, which is a ceremonie mere Iudaicall, yet reteined, as appeareth by *Roman Missal*.

20. The same teacheth men to kisse the Popes feete, and to beare him on mens shoulders, and to call him, *their Lord and God*.

21. The same affirmeth that the Pope, that is for the most part vnlearned in tonges, and religion, is the supreme iudge of controuersies of religion; which is as much, as if the same should determine, that a blind man

\* Mat. 15.  
I. 4.

may be supreme iudge of colours.

22. The same consisteth in knocking, ringing, heauing of sacred Cakes, skipping about the Altar, greasing, and such like externall ceremonies; whereas Christ signifieth \* that true religion consisteth in the heart, and is executed in spirit and truth.

23. The same doth buy and sell Masses, and indulgences, if not directly, yet indirectly, and maketh a trade to truck for soules.

24. The same vpholdeth the tyranny of Popes, and teacheth deposing of Kings.

25. The same teacheth, that diuels are driuen away by holy water, and therefore after a new mere heathen fashion consecrateth water and salt.

26. The same lighteth candles at noone day, to shew that Papists live in miserable darkenes, and see nothing in the sunne light.

Finally, the kingdome and religion of Popery cannot be maintained but by impudent and grosse lies, palpable flattery, lewd falsifications, singular periury and forgery, and principally by tumults, warre, and bloodshed. the Fathers dayly the Papists corrupt and falsifie. *Bellarmino* and *Baronius* are full of lies and falsifications. The Legends are shops of lies and fooleries. their periurie and crueltie is noted in all histories. Whosoever therefore either regardeth the lawes of God, or abhorreth falsehood and heresy, cannot choose but abhorre all the abominations of the massing religion, and never suffer any such thing within the realme of *England*, if he can hinder it. Those Kings of *Israel*, that together with the law of God retained groves and hill altars, and other reliques of superstition, never prospered. the mingled religion of the Samaritans to the ancient Iewes was most odious. *Emanuel Comnenus* that linked himselfe with the *Turk*, and cancelled the curses publikely set out against Turkish religion, became afterward in all his actions most vnhappy, and after his death, most infamous.

## C H A P. V.

Reasons against toleration of the Mass and popish superstition, drawne from the practise and confession of the aduersaries.

I T were a matter easie to multiply particular reasons against the toleration of popish religion, every particular point giuing vs matter of argument. but I will now content my selfe only with one more, which is drawne from the confession of the aduersaries of religion, and their practise.

In Spaine and Italy it were a strange matter to moue for a toleration for those Christians, which are of our communion, and very vnlikely it is that

that the Inquisitors will cease their crueltie, or the Pope or Princes of Italy their prosecution of true Christians. why then shold they demand that of vs, which in like case they will not yeeld to vs? Is it not law, that men shold be content to be censured by their owne sentences? nay it is both law and reason that men shold abide by their owne lawes, as the law *quod quisque ff. quo quisque iuris in alium statuerit*, declareth. If then we may haue no good conditions in Spaine and Italy, the Papists may do well, to forbear to speake of England, where Christians are better resolued of their religion, then Papists can be of their new superstitions, especially considering the diuersitie of our grounds.

Nay the aduersaries plainly declare, that *indifferency of religion, or toleration of two contrary religions in one kingdome* is intolerable. Posse in biblioth. select. lib. 2. ca. 26. sayth, it is first a diuelish inuention: 2. that it is contrary to Gods ordinance: 3. that it repugneth against the lawes of Moses, of Nature, and the Gospell it selfe: 4. that it is contrary to the substance and proprieties of Christian faith: 5. that it taketh away the truth and certaintie of Christian faith: 6. that it takeith away the certaintie of Gods divine worship, and of the Church: 7. that it taketh away Christian discipline: 8. that it scattereth and fundereth the unity of the Church: 9. that it is contrary to the word of God: 10. that it is repugnant to the practise of the primitive Church, the authority of Fathers, and Decrees of Emperours: and finally, that it provoketh the wrath of God against the authors of it. If then the aduersaries themselues see libertie of diuers religions to be so pernicious where they haue wnde in poope, I hope they will pardon others, that will not admit their lewd, pernicious, and phantastiall opinions.

## C H A P. VI.

### *An answer to the Suppliants reasons for toleration of Popery, drawne from matter of State.*

**A**gainst the former discourse these popish Massie-priests lay a croisse battery; the first consisteth of reasons drawne from matter of State, the second of reasons drawne from matter of Religion. but both of like force, or rather weakenes. for why should any man yeeld the name of force to reasons of so little worth? first they shew, that if they may haue the dispensal vse or toleration of their religion, then they will be ready in all occurrentes, very willingly to sacrifice their liues, and last drop of bloud in any service belonging to the defence of his Majesties person, Crowne, and dignitie. But what if they haue it not? then you must understand, that they meane not to defend either his person, or his Crowne, or dignitie. Nay in effect they declare so much in plaine termes, where they affirme, that without the sayd fa-

\* Mat. 15.  
John 4.

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may be supreme iudge of colours.

22. The same consisteth in knocking, ringing, heauing of sacred Cakes, skipping about the Altar, greasing, and such like exterrall ceremonies; whereas Christ signifieth \* that true religion consisteth in the heart, and is executed in spirit and truth.

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CHAP. V.

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Nay the aduersaries plainly declare, that *indifferency of religion, or toleration of two contrary religions in one kingdome* is intolerable. *Possentibliboib select. lib. 1. ca. 26.* sayth, it is first a diuelish invention: 2. that it is contrary to Gods ordinance: 3. that it repugneth against the lawes of Moses, of Nature, and the Gospell it selfe: 4. that it is contrary to the substance and proprieties of Christian faith: 5. that it taketh away the truth and certaintie of Christian faith: 6. that it taketh away the certaintie of Gods divine worship, and of the Church: 7. that it taketh away Christian discipline: 8. that it wittert a-sunder the unity of the Church: 9. that it is contrary to the word of God: 10. that it is repugnant to the practise of the primitive Church, the authority of Fathers, and Decrees of Emperours: and finally, that it prouoketh the wrath of God against the authors of it. If then the aduersaries themselves see libertie of diuers religions to be so pernicious where they haue winde in poope, I hope they will pardon others, that will not admit their lewd, pernicious, and phantaſticallyll opinions.

## C H A P. VI.

*An answere to the Suppliants reasons for toleration of Popery, drawne from matter of State.*

**A**gainst the former discourse these popish Massie-priests lay a croſſe battery; the firſt conſiſtereth of reaſons drawne from matter of State, the ſecond of reaſons drawne from matter of Religion. but both of like force, or rather weakenes, for why ſhould any man yeeld the name of force to reaſons of ſo little worth? firſt they ſhew, that if they may haue the diſpenſal reaſon or toleration of their religion, then they will be ready in all accuſances, very willingly to ſacrifice their liues, and laſt drop of bloud in any ſervice belonging to the deſence of his Maiesties person, Crowne, and dignitie. But what if they haue it not? then you muſt understand, that they meane not to deſend either his person, or his Crowne, or dignitie. Nay in effect they deſclare ſo much in plaine termes, where they affirme, that without the ſayd fa-

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wour and freedome &c. they shall remaine without spirir, or forwardnes in action. This therefore is but a poore reason, to mooue the King to graunt them a toleration, to tell him plainly, vnlesse they haue their willes, that they will not serue him, nor defend him. for such are rather to be suspected of treachery, then employed in seruice. nay rather, we are to resolute, that such fellowes cannot do the King seruice, if the Pope, which is their terre-striall God, commaund the contrary, or excommunicate the King. Furthermore, little fauour they deserue at the Readers hands, rayling at the Church of England, as diuided into sides, and terming them by the name of factious. herein they shew themselves vnwise also, without any cause to rayle on their Readers.

Secondly, they aleadge, that Papistes enjoying the freedome of their religion, would hinder the Puritan from growing to heid, and ouerthowring the Protestant. but this is rather a malitious supposall, as if wee in England were like to fall together by the eares about religion, as Popes often haue done for the Papacie, rather then a reason to mooue the King to grant, or others to like of toleration of massing religion. for wee should be in a good case, if we had no other meanes to keepe peace, than by tolerating Papistes, whose sole desieine and purpose is, to set vs at discord, and bring all to a garboyle, that they might winne somewhat by scrambling. furthermore they derogate much from his Maiesties wisdome, supposing that he can not keepe his subiects in peace without their aide and assistance, and feeme ignorant of lawes, that giue power to the King, to order these matters according to his wisdome. they do also calumniate the State, as if the same were rent asunder, and diuided into factious, whereas this Church alloweth onely one religion, albeit priuate men, as it is in Spaine and Italy, hold singular opinions.

Thirdly they say, toleration of Popery would be very conuenient for strengthening and securing his Maiesty against all worldly attempts both forraigne and domesticall. which is a most ridiculous and vaine conceit. for who seeth not, that the stronger the Popish faction groweth, the lesse security his Maiesty can haue, whether he deale with the Pope, or any of the Popes vaflalles, with whom this faction of Masspriests hath long enterteined intelligence. Nay, if the King will secure himselfe, he must vtterly disable this faction, as the Queene his predecessor did. otherwise he may assure himselfe, that he shall want no warres abroad, or at home, the Pope contending to bring England vnder his heauy yoke, and the ennemis of the State practising with their secret friendes. If reason will not, yet former precedentes may perswade vs. for albeit the Leaguers in France had all ease and liberty of conscience, yet did they not content themselves, because the King would not persecute true Christians. And now it is well knownde, that the Pope is not wel content with the present King suffering Christians to liue in peace. but say they, our religion teacheth all temporall obedience to Princes. a matter both

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both falsely and impudently affirmed. for the whole world knoweth, that as soone as the Pope excommunicateth a Prince, al his Popish subiects fly from him, and oppugne him. but percase they imagine, the Pope will not excommunicate the King. A goodly matter, when the King must holde his crowne at the Popes will. Beside that, true subiects owe their Prince obedience in Ecclesiasticall matters, as appeareth by the Lawes of the Kings of Israel, and of the ancient Christian Church, and not onely in temporall. They say also, *that they would flocke to the Kings banner, if any intestine warres should happen.* but vyo to Christian Kings, when such wolues flocke together. In the Northerne rebellion, and troubles of Ireland, few of this sort flocked together to helpe her Maiesty of pious memory, but rather flocked together, and aduanced their banners and ensignes against their dread Soueraigne; neither did either her conuience, or singuler fauour toward them pacifie their malice, or stay their rebellious fury. against their good Lord the Pope they may not contend.

Fourthly they alledge, *that the glory, puissance, and stableness of a kingdome doth consist more in the true vertue and goodnes, then in the store and multitude of subiects.* as if only those subiects were the strength of his Maiesties kingdome, that worship a god made of paste, and as if all the rest of his Maiesties true subiects were nothing else but a rude masse of people without either vertue or goodnes. a matter, which if their faces were not steele-prooфе, they would be ashamed to affirme, the Massie-priests, and their trecherous mates being sinkes of sinne and vilany, and the rest of that religion being no way comparable to true Christians. Further, it is ridiculous to think the country of Spaine, that is so naked of people, strong, or his Maiesties Kingdomes, that are so well peopled, weake, for want of such as worship god in a box. but did the strength of a Kingdome consist in true vertue and goodnes, what would they inferre? *Virtue, say they, begetteth glory, and is the cherisher of fortitude, both which disdeine nothing more then treachery.* But if this were granted, then would it follow, that neither the popish Northern rebels *Anno 1569.* nor the Yrish rebels, nor the rebellious leaguers of France, nor such fugitiue Papists, as out of England haue gone to forreine enemies, nor the Massie-priests and Iebulites, that haue been taken in manifest packs of treason, haue in them either vertue or goodnes. This reason therefore is rather like to moue the King to deny, then to graunt a toleration of popish superstition. neither is it materiall, that Papists *are constant,* or rather obstinate in their opinions. For neither is this generally found in them, nor do they deserue fauour, shewing themselues resolute in their erroneous opinions, or obstinate in their peruerse actions, thinking thereby to merit heauen. For this obstinacie made James Clement to murder his dread Soueraigne, and Parry, Somerville, Squire, and diuers set on by Parsons and his mates, to attempt against the life of our late renowned Queene, Queene Elizabeth. The

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murthering Papists also of France, thought they did God good seruice when they murdered poore innocents. such damnable opinions therefore, and their authors, are to be censured and expulsed out of all Christian kingdomes. and that may be proued also by the supposed history of *Theodoricus*, who executed one that had broken his promise made to God, as most falsely out of *Nicephorus hist. lib. 6. ca. 35.* they report. for if all that leauue the liuing God to worship creatures, and follow damnable heresies were to be punished with death, then would our answere to this Supplication be superfluous, the Papists diuers times hauing broken their faith both to God and man.

Fistly they imagine, that the grace of a toleration would beget and foster a right earnest and zealous emulation, among his Maesties subiects differing in religion, who should exceede the other in dutie, service, and loue toward his person, and affayres; and would make his person, and state secure. but loue, that is diuided, is never perfect, and hard it is for a man to serue two maisters, especially such as be of a contrary disposition. seeing then the Papists do more depend of the Pope, then the King, he hath no reason to looke for loue, or security, or seruice at their hands, as time will teach him, if he knowe it not alreadie. Furthermore, neither will the Papists content themselues with a bare toleration, as may appeare by the conspiracy of *Biron* against *Henry the 4.* and the leaguers against *Henry the third.* Finally we haue shewed by reasons, examples, and confessions of the aduersaries, that this toleration is most likely to worke diuision and trouble, and no way good either to the King, or to his state, or to subiects.

Their sixt argument is this, that Toleration of popery would innite other Princes subiect to the Pope, to seeke and continue a true, and reall league of peace and amity with his Highnesse. where wee are to note by the way, that no league, or amitie will be kept by the Spaniard or other Vassall of the Popes, as these fellowes confess, vnlesse they may obtaine their request. the argument which they doe hence collect, is fond and euill featur'd. for not his Maestie seeketh the Spaniard, but the Spaniard the King. and that for great reasons, knowing how vnable hee is to holde out, if his Maestie declare himselfe opposite. beside that, his Maestie is too wise to trust those, who depend vpon the Pope, and too magnanimous to yelde to a base toleration of bread-worshipping superstition, for feare of any breach of league, knowing that they shall first repent, that shall breake with him. As for choyce of matches for the Kinges children, which these presumptuous match-makers promise, it is more then they can performe, and a matter which the Pope will hardly admit, the King continuing in opposition to popish religion, as the *Chapter Romani. Clem. de iure iurando* may teach them, if they were not very dull.

The seventh argument is drawne from the commendations of mercy and lenitie, but the same concludeth but weakely. for albeit the present Pope would

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would be accounted mercifull and gentle, yet doth hee not grant Toleration of true Religion to our brethren. why then should his Maiestie rather grant toleration to heretikes, then he to true Christians? beside that, the King should shew himselfe vnmercifull to true Christians, if he should let loose among them the woolly Mass-priests. That toleration of popish religion would binde to the King both forreine Princes, and domesticall subiectes, is but a chymericall fancy, like the *reall presence* of papistes, that suppose a body to be there without soliditie or true properties of a body. for we reade, that both the Pope falleth out with his vasalls, and his vasalles among themselves, notwithstanding their consent in popish Superstition.

Their last argument is drawne from the example of *Germany*, *France*, *Poland* and other Countries, and from the doctrine of our Teachers, who as they pretend, holde that it is diabolical, and antichristian to punish any for matter of meere conscience. but both the examples are vnlike, and our doctrine is much mistaken. In *Germany* and *Poland* Religion is not every where free, especially where Papistes command, as the banishments, confiscations of goods, and secret murders of Christians by the popish faction do declare. In *France* the King was once professed of our Religion, and cannot now force the contrary side without great trouble, and yet in all places our brethren are not permitted to preach the trueth. but our King euer professed the trueth, and well knoweth the absurdities of popish opinions, and succeedeth in a State, where no Religion is tolerated but one. and hereof it followeth, that such as woulde haue him strike sayle for feare of stormes, seeke his Maiesties great dishonour, and would willingly precipitate him into dangers, vpon feare of shadowes, which like false deceipters they represent before his eyes. As for our Teachers they neuer thought it vnlawfull to restraine, or punish turbulent and false teachers, but onely inveigh against the woolly cruelty of popish Inquisitors, that prosecute to the death, innocent and peaceable men, and spare neither yong nor old, wise nor simple.

These politike or rather poore reasons therefore worke nothing for Papistes, but rather the contrary of that which is intended. for thereby we haue made it appeare, that if the King desire to be loyally and wel serued, and to take away all seedes and occasions of domesticall troubles and ciuill dissencion, and doth seeke the establisment and securitie of his Person and State, and the amplification of his Honor and Kingdomes, and the securitie of his Succession, and continuance of Peace within the Land, hee must neuer tolerate masse-priesters nor their idolatrous worship, nor trust any that dependeth on the Pope.

Beside that, their discourse containeth matter dishonourable both towards his Maiestie, and toward his Predecessor of happy memory. They touch also the reputation of his Maiesties true Subiectes, and ground themselves

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themselues vpon grosse and palpable vntrueths. first it were dishonorable for so great a Prince, to feare the threatēs and menaces of so base suppos'ts of Antichrist. next , it cannot seeme but very presumptuous, for them to bragge of their numbers and forces. thirdly, very slanderously they touch Queene Elizabeth , where couertly they make her author of vniust and cruell lawes. fourthly, they dishonor both Scots and English , where they suppose, that we neede to feare the forces eyther of the Pope, or Spaniard, or other, and vse that as an argument to draw on a toleration of Popery. finally they vntruely aduance their owne strength and number, and vainely imagine vs to be fewe in number and diuided into factions. where in trueth, if the papistes encrease not more then in the last Queenes time, neither their thretes are to be feared, nor their helpe much to be desired. in the meane while, these odious termes of Protestants and Puritans, and diuision, very frequent with these Suppliants, may teach all true Christians to consent together, and to ioyne their forces against such cut-throat libellers and raylers.

## CHAP. VII.

### An answere to the Petitioners reasons drawne from colour of Religion.

**B**Adde and contemptible are the Petitioners reasons drawne from matter of State ; but yet the arguments drawne from colour of Religion are farre worse and more euil-fauored, and consist only of stale jestes and trickes borrowed from blundering Bristow and such like braue authors. first they say , *the religion they sue for, is the selfe same religion, to which our Country was conuerted from Paganisme , and which the Kinges of England and Scotland till of late alwayes professed.* but the first is a most grosse lie , the second is an improbable vntrueth, and much would our petitioners bee troubled , if they were put to prooue all their decretaline doctrine, and Trent faith to haue beeene taught by Ioseph of Arimathia, who first conuerted this Ile from Paganisme, and not the Moncke Austin, as they falsely affirme. it will be hard also for these weake punies to shew, that either Austin the Moncke taught, or that the Kinges of this Land helde positiuely all the erroneous pointes of the Romish church, that now is. nay, betwixt the time of the first planting of Religion in Britaine, and the time of Austin, there crept in diuers orders of Monckes , strange ceremonies, and fanfares not knowyne in the Apostles time. if then they desire nothing, but the Religion anciently professed of the first christian Britans, or, at the most, that faith, that Austin taught the Saxons , then must they abandon the king-killing authoritie of the Pope ; and all the Romaish decretals, and Tridentine

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Tridentine doctrine of transubstantiation, priuate masses, halfe communions, idolatrous worship of the sacrament, indulgences, purgatory for satisfaction for temporall paines, and all the trash of their late new vp-start religion. and so thinking to beginne a golden and goodly speake for toleration of popery, they haue cut their owne throat with their owne leaden reasons.

2. They say, that their religion by testimony of all antiquitie was the primary religion, that euer any heathen Nation converted Christian did professe, and for testimony they alleadge one Merman, Baronis (they would say Baronius) and the centuries of Magdeburge. they adde also out of Proverb.22. that *ancient boundes are not to be transgressed*, and out of 1. Ioh 2. that *we are to abide in that, which we have heard from the beginning*. but this is nothing else, but a grosse abuse of Scriptures, that never spoke word of the boundes of popery, or the hearing of the faith of the men of Trent. furthermore, neither doth *Merman*, nor *Baronius* prooue popery to be so ancient, as is pretended. sometime they and the *Magdeburgenses* meete with some priuate opinions, or customes, like to some now helde at *Rome*, but they cannot shew any poynct of doctrine, wherein wee differ from the *Romanis* synagogue, to haue bene in old time established by authoritie. finally they should put on their maskes for shame, when they say, that Popery was the primary Religion, or that heathen nations were conuerted vnto it. for then wee should finde transubstantiation, and the full number of 7. sacraments, and the sublisting of accidents in the sacrament without the substance of bread and wine, and the Popes triple crowne, and the Popes chaire and crossed slipper in Apostolicall writings. Wil it then please them to bragge lesse, and prooue more?

3. They affirme, that the reformers of religion which we professe, went out from them. True. for so *Lot* went out of *Sodome*, the *Jewes* out of *Babylon*, the *Apostles* from the Synagogue of the Scribes and Phariseies. but that we euer departed from the *Apostles*, or their doctrine, they shall never be able to prove. But say they, *Cockle was sowne after the good seede*. and we confesse also, that it is most true. for the cockle of popery was sowne long after the first preaching of Apostolicall doctrine. Neither is it materiall, that the *Romanists* never went out of any knowne Christian society. for neither the Scribes, nor Phariseis departed out of the synagogue of the *Jewes*, nor the Church of *Constantinople*, *Antioch*, and other places, that continueth after a sort to this day, departed out of the former Church corporally and locally; and yet neither were the Phariseies in time past, nor are the Christians of *Constantinople* and *Antioch* the true Church, for that in diuers points they haue departed from Apostolicall doctrine. the like therefore we are to iudge of the Romanists, that are gone from the *Apostles* and their doctrine, varying not only in the rule of faith, but also in diuers points of false doctrine, albeit they reside corporally

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porally at Rome, and are called Romanes.

4. They brag, that their first institutors cannot be named. as if it were hard to name *Innocent* the 3. the first founder of Transubstantiation, or *Honorius* the 3. the first author of the Pixe, and the asseruation, and adoration of the Sacrament, or the authors of the Mass, or the doctrine of *Constance*, *Florence*, or *Trent*. They say further, that nothing is lately defined, which was not formerly beleeneed, and the contrary thereof never taught. But that is the point in question; and the contrary to the petitioners opinion is iustified in their doctrine of the Eucharist, and the rest of the 7. Sacra-ments, of the worship of God, of iustice of works, of the Popes authority, and other infinite points. They alledge an Epistle of the Council of *Ephe-sus*, the sixt generall Council, *Athanasius* in epist. *ad Afros*, and others. But these witnessses do nothing else, but directly testifie the impudencie of these Suppliantes, which produce them for prooфе of popery, that speake no one word concerning any point of it. They do also signific, that what is now by the Pope and Romish synagogue defined explicitē, was always beleueed implicitē. but as these termes are barbarous and rude, so is the assertion false and improbable, for how could any beleuee transubstantiation, the existence and discontinuance of one body in many places at once, the halfe Communion, the adoration of the Sacrament and of Saints, and such like points, before any such thing was spoken or thought vpon, seeing faith is the evidence of things? nay we finde both Scriptures and Fa-thers contrary to the points holden by Papists.

5. They proceede and say, that their religion hath confuted severall hundreds of heresies: whereas in truth popery is nothing else but a composition or hochpot of diuers old and new heresies, taking somewhat from the *Angelikes*, somewhat from the *Basilidians*, and *Marcionists*, somewhat from the *Carpocratians*, and *Montanists*, somewhat from the *Manicheies*, *Eutychians*, and *Pelagians*, somewhat from the *Staurolatirians*, *Armenians*, and *Collyridians*, and somewhat from other heretikes. The popish doctrine of Transubstantiation, of halfe Communions, of adoration and reserua-tion of the Sacrament, of accidents subsisting without substance, of the Popes vniuersall and infallible authority, the doctrine of killing Kings excommunicate, and dispensing with othes, and many other points are heresies of a late stamp. and now we see, that by little and little popery weareth out, and in the end will come to nothing, whereas the truth of Christes word which we professse, shall endure for euer. They tell vs further, that the weapons of their Churches warfare are not carnall, and that the kingdome of Christ shall breake in peeces and consume all other Kingdomes. But Christians do finde, that the Pope doth more vse double Canons, then the Canonickall scriptures of the old and new Testament: and these fel-lowes, if they were not blind, might see, that not only Christian Kings, but also Turks and heathen men haue preuailed against the Pope.

6. They

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6. They tell vs, that the Romish religion hath built Churches, Hospitalls, Colleges, Vniuersities, and that the same hath distinguished parishes, prouided ecclesiastical livings, *decreed ecclesiastical Lawes, enacted all the old Lawes of the Reaime, and did a thousand goo' workes besides.* as if heretikes could not build Churches, Hospitalls and Colleges, and do such external works, as these are: or as if the Apostle 2. Thess. 2. did not tell vs, that Antichrist should sit in the church of God, & transferre the honors of the true church to himselfe and his adherents. we reade also that hypocrites shall brag of their workes, and say \* to Christ, *Hauē we not prophecied in thy name, and cast out devills, and done many great workes?* Furthermore we reade, that Churches were built, and lawes of the church made, & livings prouided for the Church long before Popery was heard of in the world. The olde ecclesiastical canons and lawes were made by Councelles and christian Emperours, and not by the Bishops of Rome. and christians did good workes, not vpon grounds of Popery, which we refuse, but vpon grounds of christian religion, which we professe.

*Matth. 7.*

7. They say, that for three hundred yeares together, counting from the yeare 900. forward, *their religion had not three open aduersaries in the christian world.* And againe, *that in the multitude of people consisteth the glory of a king.* but that rather sheweth the Romish church not to be the true church of Christ, which alwayes hath enemies, and never enjoyeth long peace. *All that will live godly in Christ Iesus,* saith the Apostle 2. Tim. 3. *shall suffer persecution.* The second place belongeth rather to temporal states, then Christ's kingdome, which for the most part, is but a little flooke, in respect of the wicked. Christ also saith, *Matth. 20.* *that many are called, and few chosen.*

8. They say, *that the chiefe professors and spreaders of their religion into other nations were alwayses of a knowne holy life, and semblable death, and the propagantes of contrary religions of a contrary note.* but stil they abuse their Readers, while they confound christian religion, and popery; things certe most contrary. for all the Apostles faith wee admit, the abuses of Popish doctrine and superstition we refuse. To the argument we say, that the Prophets and Apostles are our principall founders; and, I hope, the Aduersaries will not deny, but that their liues were more holy then the liues of Gregory the 7. Innocentius the 3. Gregory the 9. Boniface the 8. John the 22. the chiefe founders of the Decretales, & of popish doctrine, whose death also was not to be compared to the blessed ends of the Apostles and Prophets.

9. They declare, *that the most famous Emperours and Kings of the world bowed their Crownes, and presented their giftes to this religion.* and also, *that they reverenced her Prelates, obeyed their censures.* and lastly, *that shee hath the greatest Monarkes of the earth to her professors, patrons, and foster-fathers.* and to prooue this, they put many names of Emperours, Kings and Nations in their marginall annotations, and cite Psal. 101.16. Psal. 71.11. Hay

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49. 23. and 62. 3. but they gaine nothing thereby, but a noble name for their notorious impudency and ignorance. for Constantine and ancient Emperours and Kings neuer embrased this late decretaline doctrine of popery established in the conuenticle of *Trent*. Neither did any one of them subiect himselfe to the Pope, or cast his Crowne at his feere, before *Gregory the 7.* his time. As for latter Princes, it is no maruell if they were abused. *Apoc. 17.* we reade, that Kings shall give their power and authoritie to the beast, which is a figure of the Antichristian Papall empire. The Textes of the Prophets are to bee expounded of the Chutch of GOD, whose faith wee protest, and not of the synagogue of the Pope, that receiueth all her religion from him, and falleth downe before him, as her earthly god. Furthermore it is one thing to reverence bishops, and to obey their christian censures, as ancient kings did, and an other, to resigne their crownes to the pope, as many kings were in late time compelled to doe. That was doone in regarde of christian religion, this forced through tyranny. Finally, here in these marginall notes are many grosse faults committed, false it is that Constantine and so many kings and emperours of the West and East bowed their crownes either to the pope, or to good bishops. Secondly, *Iauianus* is put for *Iouianus*, and hee noted with 40. emperors, and yet neuer one of them beleued the seauen sacraments, or the faith set out by *Pius quartus*. Thirdly, *Maiorianus* is noted as a reverent child of the Romish church with diuerse emperours of the west, albeit none a worshipper of the god of the Altar. Fourthly, to fill vp a number, the petty kings of the *Moores* and *Indias* are noted, which care not for the pope one straw. Fifthy, *Iustinus* is said to reverence pope *John*. but the ignorant fellowes name *Iustinus* for *Iustinianus*, as appeareth *inter Claras C. de sum. trin.* Sixty, they alledge a lying legend of *Romualdus*. lastly, they name *Thomas Becket* a saint, whom stories reporte to bee a fugitiue, and a Rebell to his Prince.

10. They require a religion, that from the first flower of her infancy ever had, and still hath to her beleuvers infinit multitudes professing pouertie, chasitie, and obedience, three euangelicall counselfelles obserued by the Apostles, practised by those, who were counted of greatest holinesse, commended of all antiquitie. and to prooue their saying, they cite the names of *Hierome*, *Augustine*, *Nazianzen*, *Chrysostome*, *Basil*, *Cyprian*, and others. but first, this argument ouerthroweth their cause. for if they desire this religion, then do they not desire christian Religion, as it was in the Apostles times, when there were neither Monkes nor Friars. Secondly, these their pretended counselfelles euangelicall, will never be prooued, eyther out of the Gospell, or Fathers, as may appeare by diuers disputes against *Bellarmino de monachis*. Thirdly, these three vowes will never be prooued to haue beeene obserued by the Apostles, or prescribed by Christ in the Gospell. Fourthly, these witnessies, when their wordes are set downe, speake nothing for popish monasterie.

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kery, but rather for Hermites. Fifty, the late Monkes and Nunnes are found to be, not of greatest holinesse, but rather most impure Sodomitess. Sixty, they cite counterfeit writings, as Damascens history of Barlaam, Athanasius de virginitate, Cyprian de bono pudicitia. 7. Not one of these authors say, that the three counsels do rayse the professors to a supreme degree of grace and glory, as these men falsely teach. finally it is a most grosse absurdite to cite the names of witnessses in any cause, that either speake nothing to purpose, or els contrary to the party producens intention. would these fellowes be pleased to lay downe their propositions, and to add vnto them their testimonies, not onely others, but themselues should see their owne folly.

11. They affirme their religion to be testified by the blood of martyrs, by miracles, counsels, recordes of all ages, the highest confistory on the earth, and oracles of greatest infallibilitie. but of all their pointes they shall never proue one. nay, the doctrine of Trent, Florence, Constance, and of the decretals, is too new to be knowne either of the Fathers, or of all ages. confirmation on the same hath none, either of true Martyrs, or true miracles, or other good prooffe. if they could bring forth any, they would not conceale it.

12. They commend their religion for the unchangeablenesse of it, and for the admirable consent which is found in it. but these are matters, that rather are to be laughed at, then refuted. for how can that religion be unchangeable, or content with it selfe; that dependeth on the Popes humours, and mens fancies, that are changeable, and different both one from another, and from other mens opinions? beside that, if there were no difference betwixt the doctrine of the Apostles, and late Popes, why is not the doctrine of Popes derived out of holy Scriptures? their religion therefore cannot be certayne, standing vpon the decrets of divers Popes, one dissenting from another, as their decretals shew. but our faith is certaine, being built onely vpon the holy Scriptures.

13. They talke of a religion, which for this last thousand yeeres and more had the custody of the Bible, of the Apostles, Athanasius, and the Nicene Creede, and from whom, they say, we receyved, not onely Scriptures, but our rites and ceremonies. but first it is not enough to haue the custody of Scriptures, or formes of faith, vniuersall the Scriptures be followed, and the forme of faith kept without addition or alteration. for the Jewes to this day keepe the oracles of God, yet beleue they not in Christ Iesus. and diuers Heretikes in worde professe the faith, but marre it with their additions. Againe, if they will haue their religion to be true, they must derive it from the Prophets and Apostles. thirdly, we received not the Scriptures, nor our service or rites from them, but purged that, which they had corrupted, hauing before receyued the same from others. Finally, ha the Apostles received the Law from the Scribes and Pharisces immediately, yet originally, and principally they received it from the Prophets; so we

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receive the faith originally from the Apostles, though corrupted by means of the Papistes.

14. They commend their religion by a reason drawne from holydaies and fasting dayes, and other godly ceremonies, as they call them, and solemn observations, for which they deserue to fast all Fridayes, and to grinde on holydaies, and to be fed with shevves and shadowves instead of substance. for it is not inough for Christians to keepe moneths, daies, and seasons, and strictly to stand vpon ceremonies, for this may be done by Heretikes. they must therefore stand rather vpon faith, then dayes, and ceremonies, and externall matters, if they meane to make good their Religion.

15. They recommend vnto vs a religion, that, as they say, founded ecclesiastical censures, and all sortes of discipline, and was also the author of the canon law, which is practised in England. But first it is ridiculous, to say, that religion was the author of the cannon Law, that was after made by Popes. nay, if their religion be no better, nor more ancient then the decretals; then is it not from the Apostles. secondly, they doe falsely affirme themselves to bee authours of the censures of the Church. for they came from Christ Iesus. thirdly, we receyued neither the censures, nor canons from them, but purged that which they had abused, and corrupted before.

16. They commend a religion, that canonizeth Saints. but that maketh little for the commendation of popery. for it is not long since the canonizing of saintes beganne. beside that, the Papistes sometimes canonize traytors and wicked men for saints, as Becker, and James Clement, and some English rebellious priestes, and give idolatrous worship to them. as for vs, we keepe the memorie of the Apostles, and reverently esteeme holy men departed, although not canonized by the Pope.

17. They bring a refuse reason, drawne from refuse priestes allowed, as they pretend, by the Church of England to serue here. but neither doth this Church allow such priesthood, being onely appointed to sacrifice for quicke & dead, nōndo other churches tolerate them. if any priuate man do permit them, it is his owne priuate humor, and in the opinion of many much to be considered of, that due order may be taken. yet suppose that those, who are ordained by Heretikes, were receyued with imposition of handes, yet that prooueth no heresy to bee true Religion, as these Heretikes would inferr.

18. They commend a religion, in whose uniusitie and veritie, the fasshion of every church, chappell, chancel, the records of hospitals, colledges, abbeyes decayed, and every ancien church window, and glasse staine to bring, and give up, is plaine evidencie, as they say. but this argument is as brittle, as the glasse windowes they speake of, and shal for certaine infallowing the same, as hard, as a marble stone, and for it they deserue to bee entombed in the Popes fellyng, under a pipe of wine Romanke. for the same argument might

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might the Gentiles haue brought against Christian Religion for their idolatry many yeeres after Christ ; and if it had bene good , then farewell Christian religion . Heretikes also may alledge like proothes against true beleeuers , where they haue long preuayled . furthermore , fewe of these thinges spoken of are more ancient then 500. yeeres , and little helpe doe they afford to popish doctrine . wherfore vnlesse these fellowes bring arguments out of holy Scriptures , all their superstitious religion vnil be easilly broken downe , like an olde glasse window , and shall be entembed in a rotten dounhill , as a fitte graue for such a rotten carkasse .

19. They require a religion , whose groundes and foundations are rockie and sure . but the foundations of the Romish religion are sandy and vncertain , the same being built vpon the Pope , which is a rocke of Ice , like those of *Catharia* , that floate on the water , and are tostled hither and thither , and in the ende dissoluued to nothing : vpon his determinations , that are rude oft times , and repugnant to trueth : vpon traditions , that are variable and vncertaine , and such like groundes . Here therefore like madde fellowes at one blow they ouerthrowe their whole worke . against vs this argument worketh no effect , grounding our faith vpon Christ Iesus , and his most certaine Worde , and vsing the helpe of Fathers , and ancient Writers , as probable witnesses , in cases of difference : and no way vsing the name of the Pope , or his decretalls , against any man that is curious , considering that the same onely is sufficient to marre , and ouerthrov any honest cause .

20. They striue for a religion , they say , that teacheth not the br.ake and large , but the narrow and straight way . but this is the destruction and ruine of their cause , if they dare stand to it . for first , they teach not any good wray at all to heauen , but leading their followers by pilgrimages , masses , indulgences , eating red herrings , and such by-paths to the gates of hell . against them therefore our Sauiour Christ vttreth these words , Matth.15. *in vaine do they worship me , teaching for doctrine mens precepts .* secondly , the wray which Massie-priests teach , is most easie . for who cannot goe to an. nwall confession , and do penance , and after the popish manner make restitution or satisfaction , and fast on Saints dayes , and performe fond rowes , at least as well as Monks or Friere , and keepe the strict Romish faith , (that is , as the Cacolike Church of Rome beleeueth ) which are the matters the suppliants suppose to be so difficult ? nay , who cannot easily buy indulgences , and goe on pilgrimage , and offer to the crucifixe , and conspire against Christians , which is more then they expresse , and yet easie inough ? Finally they say , it is sufficient , to beleue as their Cacolike Church doth , which is most easie . as for their testimonies , they are either needlesse , as where they prooue , that the way to heauen is straight , or sencelesse . In the 20. Chapter of John we reade nothing of auricular confession . of popish pennance there is nothing , Psal.6. Matth.3. or other places . Restitution made to the partie

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partie is good; but to give to Friers for the party, as the Romish yse is, is noe justifiable. Of popish satisfaction and Romish fasts we reade nothing either in Ezech.8. or Ioch.2. or otherwher. of performance of the Friers vowes the scriptures speake nothing. the faith that the Apostle speaketh of Ephes.4. is the faith of Christ, and not of the Pope. likewise the mortification of the flesh spoken of Rom.8. and Coloss.3. consisteth in inward actions, rather then outward lashings, and penance inioyned by the Romanists. Finally, we are to heare the Church and our Prelates, but that is, when the Church heareth Christ, and when Prelates deliuer the commandements of Christ. The Priests of the law were also then to be heard, when they taught Gods law, as we reade Deut.17. and the Phariseis teaching the doctrine of Moses. All this therefore is farre short of that, which the suppliants would haue, enforcing their disciples, not only to receive Antichrist for Christ, and false Priests for Christs Apostles, and the Synagogue of Satan for the Church of God; but also false and vncertaine traditions, and superstitious toyces, for the doctrine of the Prophets and Apostles.

21. They say, that for defence of the Romish religion our Kings were named defenders of the faith, the French Kings *most Christian*, the Spanish Kings *most Catholike*. but these titles are then best deserved, when the true Catholike and Apostolike faith deliuered in holy scriptures is maintained pure, and without mixture of popish and heretical traditions. The attributing of these titles argueth nothing but Antichrists claime in giuing Crownes, and Kingdomes, and names; which no Christian respects. the retaining of them is no acknowledgement of the Popes power, but rather of their owne royll authority in protecting Gods truth. But say they, *there is no one of the ancient fathers, who doth not understand these words of the Prophet, Isay 60.* the nation and kingdome that will not serue thee, shall perish; to be only meant of this Church, viz. of Rome. But they do not only abuse the holy Scriptures, but also bely the holy Fathers most shamefully, for the Prophet speaketh of the generall vocation of the Gentiles to Christ, and not to the Pope. and no one Father applieth these words to the particular church of Rome, much lesse to the abuses, and heretical doctrine of that Church.

22. They commend a religion, as they say, *into whose society whosoeuer entreth, by and by liveth in more awe of God, and feare of sinne, and changeth his former life to better.* but this doth quite overthrow their cause. For albeit these fellowes be shamelesse, and haue faces as hard as lopsters, yet dare they not auow, that the people of Rome, or other Italiens, or Spaniards, that are most blind in their superstition, do liue in more awe of God, or order, then the English, Scots, or Germanies, especially then those, that truly profess our religion. nay I dare compare, and may well preferre the worst of our religion with the Popes, whom the Romanists call *most holy*. But say

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Say they, it is now gōme into a proverbe with many, that the Protestant religion is good to live in, but the Papists religion good to dye in. But these many are blind Papists, that are not acquainted with Rome and Spaine, and other popish countries, the very sinkes of all villanie: nor well vnderstand our doctrine.

23. They stand upon the sufficiencie of their teachers, but they should haue done ywell, to haue made their teachers knowne. for if they incane their Popes, whom they make their supreme judges, we deny, *that in learning, reading, judgement, vertue, and true piety,* they deserue any preheminence before the meanest of our Doctors. If they understand the ancient Fathers, we deny that euer they taught the doctrine of the conuenticle of Trent, or other points of popery: if they speake of late writers, we haue no reason to yeeld any prerogatiue vnto them.

24. They obiect vnto vs the maiestie and grauitie of their church service, and ceremonies. they would haue named their Masse, but that they were ashamed of it. but in naming their church seruice they haue said sufficiēt. for nothing is more apish, foolish, ridiculous, or contrary to Christes institution, then the popish seruice. In the Masse the Priest turneth, skipeth, heaueth, crofleth, cryeth loude, holdeth his peace, and behaueth himselfe like a Mountebanke. On the Passion Sonday they turne Christes passion into a play. On Easter day they play the resurrection, On the Ascension day his ascension, at Whitsonide the comming of the Holy Ghost, on Corpus Christi day out commeth their Corpus Domini with all solemnitie. The ceremonies also of Baptisme are strange and vnchristian, the child to be baptized, being greased, spitted vpon, and coniured, and the Priest comming to the place shorne, and lighted with candles, as if he were to seeke somewhat lost, or were afraid to loose himselfe. In extreme vnfction they put a Candle in his hand that is like to dye, belike to giue him light through the darke holes of Purgatory, and grease diuers parts of his body, when for the most part he is past fense. On Saint Nic: o:as day, a boy in the habit of a Bishop playeth Saint Nicholas. On S. Georges and Saint Christophers day, some are set to play their parts, to the great scorne of Christian religion. and this forsooth is the maiestie and grauitie, of the Popish religion. neither is it materiall, that in the act of penaunce, and administration of the Eucharist some are much affected, for that is not for the grauitie of popish ceremonies, but because some few reliques remaine of christian repentance, and of the Sacrement of the Lords Supper.

25. They aduance their religion, for that their secular and religious Clergie liueth without wynes free from care of prouiding for children, and no way distracted as they say, with the affaires and encumbrances of the world. But all the world knoweth, that the least dishonest of them liue not without wyomen, and percase other mens wyomes, as those which haue traualled

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Spaine, Italy, and France do know. others commit more heinous, and vn-naturall sinnes. Meteran in his history of the Low countries sheweth, that in Flanders certaine Friars were burned for Sodomy, which vice they said their company had learned of certaine Italian Friars. Neither do these Antichristian Masse-priests care lesse for their bastards, then honest maried men care for their children. to go no further, the histories of Alexander the 6, and Paule the third, declare this to be true. As for their studie of scriptures, prayers and fastings they are ridiculously mentioned for few of the Romish clergy can reade scriptures, none almost vnderstand them, the rest do more diligently serue Bacchus and Venus, then the true God of heauen by prayer and fasting.

26 They desire a religion, of which Ambrose, Augustine, Hierome and Gregory were both professors, and stout defenders, as they say. wherein because they promise so largely, we wwould desire them to proue the Articles of the Tridentine faith, and other pointes of Romish doctrine, and namely the Popes vniuersall power ouer all the world, his infallible iudgement, his two swordes and triple crowne, the full number of 7. sacraments, the corporall eating of Christes body with the teeth and mouth, the beeing of Christes naturall body and blood within the accidents of bread and wine, the concomitance of Christes blood to the body vnder the accidents of breade, transubstantiation, the beeing of one body in many distant places and filling none, the inuisibility of Christes body, the fleshlienesse of marriage which they teach *c. plurimos. dist. 82.* the looking glasie, wherein Saints departed see all things, the doing away of temporall paine of sinnes in Purgatory, the guiltinesse being remitted, the vowes of Monks and Friars, the perfect fulfilling of the law of God in this life, and such like other poyntes.

They quote diuers places, I confesse, out of these fourre Doctours. But first they leaue out things most materiall, as not to be prooued by them. Secondly, they bely these Fathers most impudently and grossly, as where they say, that Ambrose *lib.2. de sacram. c. 1. & 2.* wrote of popish exorcismes, and vncion before baptisme, that he taught that all dying without baptisme were damned. for speaking of Valentinian the Emperour, he helde the contrary. that he taught popish absolution, and heard auricular confessiōns. that he wrote of the Popish reall presence in the sacrament of the Altar, *lib.4. de Sacram.* and of the adoration of the sacrament *lib.3. de spiritu sancto. c. 12.* that he wrote of the popish Lenten fast, &c. Purgatory, & that he vsually said Masse: al which is most ridiculously affirmed of that Father. Falsely also they say, that Hierome alloweth Popish exorcismes of meates, and prayers to Saintes departed, and monkish vowes, and that bee was a m. ffig. Priest, an Hermite, a goer on pilgrimage after the Romish fashion.

Falsely they report, that Augustine maintained saying of masses for the dead (for he onely would haue a commemoration or naming of the dead) that he

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he wrote of popish free-will. (for he onely maintained against the Manicheis, that men sinned not necessarily or of constraint) that he approued Popish Monkes, and their three rowes, i.e. leoper. Monach. that he alloweth consecration and annoyncting of Altars, and water and christme, after the Popish manner. that he called on Michael, Gabriel, Raphael, the blessed Virgins and Saines. that he agnizeth the five Sacramenes, beside the Eucharist and Baptisme. that he rebukeith those that neglected to heare Masse, or stayed not to the end, or, that would haue the Masse cut short. Finally, that he was a Monke, and an minister of Monkes.

Falsely also they say, that Gregory was a Cardinall, and allowed the Popish fashion of worship of Images. that he approued Trentalls and Masses in honor of Saints, and stations & going on pilgrimage, & reliques, holy water, and such things after the Romish fashion.

And all these lies of the Fathers would haue appeared plaine, if the Supplicators at our request would haue set downe the Authors wordes.

Thirdly, vnder the name of Ambrose they quote the Bookes de *creacione Gentium*, which some ascribe to Prosper, but they belong to neither: the commentaries in apocalypsim, which are one *Ambrosius Ausbertus* his doing, and the prayers before the masse, which are most bald stusse and unworthy the name of Ambrose, and set foorth by some greasie masse-priest vnder that holy Fathers name.

Vnder the name of Augustine they cite Anselmes Meditations, and the 255. and 256. Sermon de Tempore, and the Treatise de rectitudine concubinorum, and de visitandis infirmis, and de ver. & fals. penitent. and other Tractes, which are not his, but rather basterdly writings.

Vnder Gregories name they cite certeine counterfeit Dialogues.

Fourthly, they cite diuerse Legends of their liues, assuming that to bee doone of them, that *Paulinus* in the life of Ambrose reporteth of him, concerning auricular confession, and that which *Marianus Victorius* reporteth of saying masse in Hieromes life, and that which *Ioannes Diaconus* reporteth of Gregory concerning John the Evangelists coate, and such matters; and which *Platina* and *Stelle* write of him concerning Letanies.

Finally, if they meane to prooue any thing out of these Fathers, they must not name them onely, but faithfully reporte their words: for mute witnesses in lawfull trialles prooue nothing. They must also shew that all their doctrine is drawne from holy Scriptures. They tell, I confesse, of miraculous things happening to Saint Ambrose, to Hierome, and Gregory, but the testimonies are drawne from *Paulinus*, *Eusebius Cremonensis*, *Ioannes Diaconus*, whose names are borrowed by Legendaries, and counterfeit companions, and men neither of honesty nor credite.

And to helpe them, they alleadge *Clement*, *Dionysius Areopagite*, *Ignatius*, *Irenaeus*, *Anacletus*, *Alexander*, *Telophorus*, *Higinius*, *Pius*, *Anacetus*, *Sixtus*,

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the liturgy of Rome, of Hierusalem, of Alexandria, Saint Basil, Saint Chrysostome, of the Aethiopians, Syrians, and Armenians, to prooue the sacrifice, vse, and veneration of the masse. For auricular confession they produce Clement, Dionysius, Irenaeus, Origen, Tertullian, Cyprian, Lactantius, Athanasius, Hilary, Pacianus, Basil, Chrysostome and Leo, raking out of Bellarmine, and taking out of others matters, which either they vnderstand not, or else wilfully misconstrue. The ancient Fathers mentioned in their authenticall writings, neither speake of the Romish sacrifice of the Masse, nor of that auricular confession which the Suppliants seeke. If they thinke otherwise, let them make them speake. Clement's constitutions, and the decretal epistles set out vnder the names of auncient Bishops of Rome are counterfeit. So likewile are the liturgies set out vnder the names of James, Marke, Basil, Chrysostome, and other Fathers, and yet they differ much from the Roman Missalls. finally, little credit is to be gien to S. meon metaphrastes, Gratian, or Burchard, or Hilduin, much lesse to Feuardenius a hotte fiery fellow, and a lying mate yet living, alledged in the margent for an author.

Wherfore seeing these fellowyes haue no better grace in alleadging Fathers; they haue no reason to quarrell with any of vs for wresting, or mistaking, or misalledging Fathers. and that shal appeare by proofe, when they dare to encounter vs. here in this place they alledge *Lactantius lib. divin. constit. 4 cap. 17.* for auricular confession, where indeed he wrote not constitutions, but institutions, and in his *divine institutions* doth not speake one word of auricular confession, or of the necessarie of it. like errors they commit almost in euery allegation. and this is the braue shew they make of Fathers, themselues being plaine bastardes.

27. They runne backe to talke of the calendar of their saintes, patrons of churches, and counternes, conuerters of nations to christianitie: and say they liued and dyed of their religion. but first we deny that God hath giuen them any such patronage. secondly we offer to prooue, that the pointes of Popery, which we abhorre, were neither knowne to the Apostles, nor practised in their time. thirdly we say Nations were not conuerted to the Pope, or to that doctrine of popery which we condemne. lastly, we thinke them worthy to be laughed at, that bring arguments from the rubrickes of their portelles and calendars. but say they, *authenticall legendes of their lives and other ecclesiasticall writings doe testifie.* a matter ridiculous. for who knoweth not how full of fables Legendes are. it is also false, that any authenticall history testifieth that they liued and died drowned in popery. the Petitioners would not haue spared to name their witnesses, if they could haue named any.

28. They say *their religion is not destitute of any prooufe.* but then are they destitute of vnderstanding, that in a matter so much desired, bring neither Scriptures, nor Fathers, nor other sound arguments, either for the full number of 7. Sacraments, or the being of Christes body and blood naturally,

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rally, and really, and locally within the accidents of bread and wine, the necessity of confession in a priestes care, and of satisfaction for temporall paynes in purgatory, for bales of masses and halfe communions, for greasing men departing out of this life, for the Popes supreame and infallible judgement, for his grants of Kingdomes, and cutting Christian Kinges throates by him excommunicate, for his licences, indulgences, and such like villeny and trash. As for the place of the Canticles chapter 4. it is shamefully abused to serue the Popes religion, for not the Romish synagoge, but Christes true Spouse is built with bulwarkes, and hath a thousand shieldes hang on it, and all the armour of the strong. but these fellowes are past blushing, and haue hardened their faces like Romish Curtisins. *frons meretricis facta est illis. noluerunt erubescere.*

29. They desire the vse of a religion, which beginning at Hierusalem, hath as a riuier through the length of her course, ever more and more encreased. but the Romish doctrine, that wee anathematize, beganne not at Hierusalem, but at Rome. beside that, it runneth not cleare like a riuier, but standeth stil like a stincking puddle. To make short, it was not propagated by Christes Apostles, but by the Popes and their agents, as appeareth by the newe composed confession of Pius the 4. the doctrine of the conuenticles of Trent, Florence, Constance, Lateran, and the Popes decretales. the Prophesies therefore belonging to Christ and his Church, *Psal. 2. Isay. 3. 3. Dan. 7. 14. Isay. 60. 10.* together with the discourse concerning the Apostles Epistles to diuers Nations and Citties, are euill applied, if not blasphemously wrested to the points of doctrine now in controuersie betwixt the synagoge of Rome and vs. for neither was this newe popish doctrine knowne to the ancient Churches, nor doe the Prophesies of Christ and his Church belong to the Pope and his adherents, that haue framed a diuers & new doctrine not heard of in the Apostles times. It is also as absurd to say *casher* like Romaine, as vniuersall particular, or English Kenish, or Rome the whole world.

The conuersion of Nations also ( spoken of by Iustine, Irenaeus and others) and of the *Bessites, Dacians, Gothes, Scythians, Neruians, Morint, Armenians, Hunnes* and other Nations mentioned by other authors make directly against the Petitioners. so doeth all the discourse of the Nations conuerted for a thousand and more yeeres. for they were not conuerted to the Pope, but to Christ, neither did they learne the doctrine of the conuenticles of Lateran, Constance, Florence, and Trent, but of Christ Iesus.

Finally, not onely the witnesses, which they produce, are weake for the most part, but the stories reported by them questionable. *Paulinus & Cyril* that writeth the life of *Euthymius*, and *Metaphrastes* and *Gregorius Turoensis* are fabulous writers. *Beda* telleth many things by heare-say. *Votterian, Meyer, Hartman, Mutius, Cranzius, Helmoldus, Adamus, Ditmarus* are

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too late writers, to know thinges done anciently. they do also speake partially. *Æneas Silvius, Cromer, Bozias, Ritus* and others were open enemies, the rest no indifferent witnessses. beside that, all these giue testimony to ancient Christian Religion, and not to the Romish new doctrine and superstition, nor the god of the Pixe, which these supplicating fellowes stiue to bring into *England*. Finally, their manifold abuses of Scriptures, and their lyes in reporting stories, together with their foule mistakinges in alledging authors shal be shewed, when these Petitioners shall set downe the wordes of their witnessses.

30. They desire a religion, from which Countries departing, or mingling other doctrines with it made wracke of their former felicities. and here they tell a long tale of the *Gothes, Mysians, Dalmatians, Gaules, Britans, Spaniardes, Africans, Germans*, and other Nations. but neither can they prooue, that these Nations were either punished for departing from the Pope and his Babylonicall doctrine, or that euer they held the heresies of the moderne Papistes. nay, we finde by experience, that of late time *England, Scotland, Germany, the low Countries, Denmarke, Sweden*, and other true christian countries haue obteined great fauours and blessings at Gods hands, since they renounced the damnable doctrine of Poperie. contrariwise, if wee looke into *Italy*, where the seat of the beast is, or into *Spaine, France, Poland, Hungary*, and other Countries groing vnder the Popes tyrannie; we may reade of warrs, famines, and such strange calamities, that the very seate of Antichrist is much thereby obscured.

31. They contend for a religion, whose professors haue euer beene visible, and very perspicuous. but this point is not so beneficall for Papistes, as they imagine. for neither the Popes decretales, nor the doctrine in them, or in late Romish conuenticles contained hath euer beene visible. the Petitioners can neither shew it with the finger, nor prooue it by argument. the similitudes of a Mountaine *Iay. 2. of a Ciuile Matth. 5.* and other textes of Scriptures by them quoted, albeit they are applied sometime to the Church; yet declare they not, that the same may bee scene and knowne of all men, and at all times. for *Turkes and Pagans and Heretikes* see it not, and our Sauiour Christ and his company were little, and the Church sometime is driuen to flic into the wildernesse, and receiueth great oppositions, and akerations. but were these places meant of the vniversall Church of Christ, yet that maketh nothing for *Rome*, or every particular congregation, or the miserable papists, that believe the doctrine of *Trent*. furthermore, neither is Christes Passion euacuated, nor his glory obscured, albeit the Pope and his Cardinals and all his followers were suncke in the bottome of the Sea. for there will never want a company of faithfull people, that shall celebrate Gods true worship, sometime enjoying peace, and the partes thereof well knowne to one another, yet not scene or knowne of all, nor at all times. we say also that these shall sometime be fewier,

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fewer, sometime more, and never fail, so long as the worlde endureth, these fellowes therefore may do well to know what we say, before they undertake to refute our faith in this article. for vs they are no fitte pleaders, albeit without all commission they would take it vpon them.

32. They desire a religion spread over the whole world. a suite which wee desire may bee graunted vnto them. for then their idolatrous masse, and halfe communions, the Popes tyrannie and Romish idolatry should soone haue his period and end. likewise the Popes decretales, and school-mens subtillties, and actes of the Tridentine conuenticle should soone be dissolted. for albeit these fellowes with their maske of impudency blush not to affirme any thing; yet shall they never prooue, that these particular pointes and doctrines were euer generally spread ouer the whole worlde, or anciently knowne in any place of the world. contrariwise the doctrine of the Prophets and Apostles, which is the doctrine, which we pray may remayne without mixture, or lewd addition, hath alwayes beene receyued, and the aduersaries themselues cannot deny, but it hath beene spread and preached through all Nations.

33. They require a religion, that always hath had a perpetuall visible continuance of knowne pastors & doctors. but that which they couertly affirme, viz. that the Romish synagogue of these times hath had a perpetuall visible continuance of knowne pastors and doctors, will never be prooued, nor granted. for who can call the Romish Popes, pastors and teachers, that neither feede nor teach? againe, who dare auow, that during the vacancy of the see, they are visible? nay, if wee search the catalogues of Popes, there will be found no smal differences. To omit to speake of the supreme doctors of popery, the Iebusites and Friars haue had no long continuance, nor haue they beene alwayes visible. lastly the Apostle Ephes.4. sheweth, that Pastors and Teachers are giuen to the Church. but that the whole world shall see them, and know them to be such; or that they shall appeare with copes, and triple crownes, and shorne polles, like apes bare tayles, he saith not one word. nay, hee saith directly, that such Pastors, as Christ shall give to the Church, shall consummate and perfite the Saintes: which directly excludeth the Pope. for hee consumeth and burmeth Saintes, and corrupteth the sinceritie of Christian Religion, with all edification by doctrine.

34. They pretend to seeke a religion, whose doctrine is to be traced vp to the Apostles chaire. they shall therefore do well to hunt out their linsey wolsey Masse with all the peeces, their transubstantiation, the full number of their seauen sacraments, and their schoole doctrine concerning them, and namely the eating of Christes true body by mifc, dogs, and hogs, and such like popish mysteries, shewing them to be deriuied from Peters chaire, that all Christians may haue part in their game. They tell vs of the succession of Bishops, and how every one held vniety with his predecessors. but that is

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common to the Bishops of Constantinople, Antioch, and other places. this is ridiculously auouched. for who would not thinke him mad, that should say, that Clement the 8. now reigning is like to Saint Peter, and that he taught neither more, nor lesse, then he? Much time also they spend to shew, that Peter was Bishop of Rome. but what is that to purpose? cannot the Bishops of Jerusalem or other places erre, and decline from the faith, because the Apostles were founders of their Churches? beside that, few of the witnesses quoted by the suppliants say, that Peter was Bishop of Rome, as may appere by the examination of places. out of scripture it cannot be proued, that either Peter was Bishop of Rome, or that euer he saw Rome. If then the Romish faith, that is tyed like an old shoonehorne to the back of S. Peters supposed chaire, relieth of his being Bishop there, then is the same no diuine, but a meere humane faith, not being grounded on the written word, but resting on the hearesay of some few ancient Fathers. finally, they bid vs name the Pope, or other man, who changed the primitive faith. But what is this to Peters chaire, to which these suppliants should proue their doctrine to be tyed by a continual chaine of succession, turning like a spit full of rost according to the diuers humors, & pleasures of Satans chiefe cookes the Popes? Furthermore, our teachers haue noted the establishment of every point of their wicked doctrine exiled from the Church of England. they haue also noted both times and places and persons. Gregory the 7. began first to declare, that he had power to depose Kings, and to assoyle their subiects from their obedience. Innocent the 3. first brought in Transubstantiation. Thomas Aquinas first taught that Images were to be worshipt with that honor that is due to the originall, and by good consequent, that the Crosse and Image of Christ is to be worshipped with latria, or diuine honor. How the peeces of the Masse were glued together, and by whom, the Papists may finde in their Missal \*of Siuil. the Communion vnder one kind, and accidents of the bread and wine in the Eucharist subsisting without their substances, were first by the decree of the conuenticle of Constance ratified. Purgatory and the Popes supremacy seemeth first to be settled by Eugenius the 4. in the conuenticle at Florence. the doctrine of the full number of 7 sacraments about that time began first to be deliuered to the Armenians. Indulgences, and the rest of the points in different betwixt vs and the Papists, began more fully to be decided in the conuenticle of Trent. and this shall not the suppliants be able to deny, vnlesse they can shew a law for their establishment, that is more ancient.

35. They pretend to seeke a religion, that reiecteth neither Scriptures, nor Councils, nor the vnsiforme opinions of Fathers. but if they meant as they speake, neither could they mislike the faith of the Church of England, nor would they so much stand vpon the doctrine of the Romish Church. for neither do we reiect Canonickall scriptures, nor the determinations of lawfull

\* Vide Missale Hispanense.

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lawfull Councils concerning the faith, nor the vniorme testimonie of Fathers teaching any point of Christian faith, but the Romish church is constrained to suppreſſe the ſecond Commandement, and to hide ſcriptures tranſlated into vulgar tonges from the people, ſo that Christians cannot reade them without licence, and in ſumme, \* to deny all literall ſcriptures, vñleſſe they be expounded according to the Romiſh church, whom they make chiefe expoundereſſe of ſcriptures. they alſo digreſſe from diuers acts of the Nicen, Constantinopolitan, Chalcedon and ſixt Council. finally, they regard not the testimonie of the Fathers one straw, if they ſpeake againſt any one Pope, whom they make chiefe judge of controueries. and this may be exemplified by their practiſe in the controuerie about priuat Maffe, halfe Communions, the Popes ſupreme iſſuable iudgement, his indulgences, and diuers ſuch like matters.

\* Concil. Trident. ſeff. 4.

36. They ſay, they contend for a religion, which no perſecution could at any time vanquiſh. but then leauing their late errors, that by arguments out of holy scripture are eaſily vanquished, they ſhould cleaue fast to Christian religion onely, againſt which the Pope and hellgates ſhall neuer preuaile. As for perſecution it is intempestiuely mentioned by theſe fellowes. for the Romiſh synagogue is not perſecuted for the faith, but doth perſecute others for the faith.

37. They boast, that the profeſſors of popery haue had alwaies vpon every neede occurring power and grace to caſt out diuels out of the bodies of the poſſeffed. and for prooſe alledge Onuphrius, that ſaith, that Pius the fift diſpoſeffed by touch of his ſtole, and his bлаſfing. they quote alſo the Indian histories. but neither is any credit to be giuen to the hungry parasite Onuphrius, hired to clau the Popes galled backs, and to praife them, nor to theſe fabulous fooleries, vwhich the Iebuſites and their adherents haue forged, and ſent as farre as from India for to inlarge their owne glory. It is a common ſaying, men comming out of farre countries, may by authority report large lyes. di lnengas rias, largas mentiras. they might as well haue alledged the example of the Iebuſit Edmonds, aliаs Weston, and of diuers Maffe-priests his conſorts, who ſome fifteene or fifteene yeareſ agone tooke vpon them to verifie their maſſing religion by the testimonie of the diuell, or, as they ſay, by caſting out of diuels of ſome pretended to be poſſeffed: but they knew, percaſe, that their notorious impoſtures and villanies were both by publike acts and confeſſions of the parties themſelues, and by a treatiſe moſt elegantly and learnedly written by Maister S. H. maniſtely conuiuced and diſcouered. Reaſon alſo may teach vs to beware of theſe Maffe-priests iugling. for firſt who can auſſure himſelfe, that any perſon is certainly poſſeffed of the diuell? ſecondly if the diuell ſhould be permitted to enter into any body, who can tell, whether he do not voluntarily obey the Maffe-priests, to abuse their diſcipliſes, as diuels in time paſt, to harden the wicked idolaters harts, did poure our oracles, and pretend to be bound,

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bound, being at liberty? lastly, men are warned Isay 8. to give heed to the law and testimony, and not to the diuell, or to coniurors, or to superstitious toyes and deuiles.

Finally, they seek a religion, which by more meanes and stronger, then any other kind of religion, keepeth by the nature of her doctrine, and holy ordinances the subiects in due allegiance to their temporall Lords: at the least, as they believe. but nothing is of more force to crosse their petition, then this one point only. for if we looke into histories from the time of *Gregory the 7.* downward some two or three hundred yeares, we shall not finde any thing more frequent, then the rebellion of subiects against their Lords, stirred vp by the Popes of *Rome*, and their agents. from them proceeded the bloody warres against *Henry the 4.* and *5.* *Friderick the first and 2.* and divers other Emperours. In *England* by their practises they caused the subiects to rebell both against King *Henry the 8.* and King *Edward the 6.* Our last Queene of glorious memory was divers times troubled by them both in *England* and *Ireland*. Neither haue the rebellions of the leaguers in *France* proceeded from other founteine, then the poisoned doctrine of Papists, that teach, that the Pope hath power to translate kingdomes from one to another, and to assytle subiects from the othes of their allegiance. This is the doctrine of *Allan* and *Parsons* in their treacherous booke, of *Bellarmino*, *Emanuel Sa*, and the rest. *Bellarmino*\* signifieth, that the first Christians would haue deposed the persecuting Tyrants, if they had had any forces to haue performed it. *Walpoole* taught *Squire*, and other Iebusites taught *Parry* and others, that it was a matter meritorious, to murder *Queene Elizabeth*, being excommunicated by the Pope: so that the obedience of Papists indureth no longer, then during the Popes pleasure. and of this insignious disloyaltie, and rebellious nature of this generation, his Maiesy hath already had good experiance in the practise of *Watson* and *Clarke* of late, and before in his owne people of *Scotland*. As for vs, we take it not to be lawfull for subiects to rebell, nor take them to be discharged by any dispensation of Pope, or any other person whatsoeuer. That therefore which these Suppliants insinuate, of the binding of lawes in conscience, neither affordeth them any pretence of fauour, nor hurteth vs. for albeit they hold, that all temporal lawes, though not strengthened with Gods law, do bind in conscience, yet hold they also that the Pope can assytle the subiects from their obedience. And we, albeit we hold that there is only one supreme law-giver that can bind the conscience, yet we beleue that from profitable lawes, and obedience to Princes, neither Pope, nor other mortall man whatsoeuer can discharge vs. nay we professe, that we owe obedience to Princes by the law of God, and for conscience sake.

If then these Suppliants do seeke onely for a primary religion, to which heathen nations were first converted, & from the which all heretikes are departed,

\* Lib. 5. de pon-  
tif. Rom.

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departed, and which hath no Founders, but Christ and his Apostles, and which hath preuiled against all heresies, and for whose exercise churches were first built, and ecclesiasticall livings appoynted, and from which infinite good workes, and no lewd practises haue issued, and which christian Kings and Emperours first embraced, and whose teachers were holie men, and no filthy Sodomitcall votaries, nor impure sacrificers; a religion also ynchangeable, and sealed by the blood of Martyrs, and testified by Councells and Fathers, and most certaine myracles, and which is grounded on a sure rocke, and teacheth the narrow way, and the feare of God, and obedience to Princes, and is deliuered, not onely by Ambrose, Jerome, Augustine, and Gregory, but also by the Apostles and Prophets, and is originally deriued from them: then must not our aduersaries desire the restoring of the wicked doctrine, superstition, and idolatry of Popery, but the religion and faith deliuered by the Apostles, and which the church of England, maugre the malice of Antichrist, now professeth.

## CHAP. VIII.

### *Certayne pointes of the Petitioners conclusion declared and refuted.*

**T**HUS we are come to an end of the Petitioners reasons, pretended to be taken both from matter of state, and religion, but indeed both repugnant to policie and religion, and also deuoyde of reason, as before hath beene declared. And heere we thought they would haue made an end of their Petition, as we saw they had ended their matter. but now they come in with new reasons, adding as it were a third elbow to their mishappen coate, and giuing vs measure aboue their former promise. Now sh:se onely respects, say they, embolden vs to become bumble suiters at your Highnesse foote for toleration of Catholike (they should say popish and idolatrous) religion, but our manifolde dangers vndergone, our severall losses and indignities sustained, and the store of catholike blood, that hath beenes shed, for afflicting your mothers right, and title, and for seeking how to succour her. But if his Maiestie would be pleased to examine this matter, he might easilly perceiue, that for their practises in her cause, they deserue, not only to be suspected as cratice companions, but also to be hated, and abhored, as causes, and contrivers of all her troubles and calamities. For first they troubled her peace in Scotland. and next, they made her suspected to the Queene of England. and lastly, they entangled her in the snares of Lawes. which not only appeareth by plaine record of story, but also by the confession of the aduersaries of religion, and is a matter well knownne to his Maiestie. The author of the Iesuites Catechisme lib. 3. c. 15. a great papist, prefixeth this title before the chapter, that the Iesuites were the cause of the death of Mary Queen of

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ff Scots. There he sheweth, that *Henry Sammier a Iebusite* disguised in the habite of a souldier, was the contriuer of that mischiefe: & setteth out the wicked fellowes treachery at large. For while he drew her to consent to certaine Articles, at the same time he dealt with certaine great men in *England* for a more puissant Prince, that is, the King of *Spaine* and his daughter. As for these Massie-priestes they were too yoong, and too beggarly to loose any thing for her sake, or for her title. Nay, there are not now many liuing in *England* that can chalenge any thing at his Maiesties hands in that behalfe. for little did any for her sake. and if they made shew of dooing any thing, it was to set forward rather their owne pretenses, then her title. nay by troubling the State, vnder color of setting forth her Title, they broght her into danger, and did no good for her Title, and much hurt vnto her friends.

The next reason, which they alledge, is, for that since his Maiesties mothers death, all their endeuors, wishes, & actions, as they say, haue ever leuelled to the most aduancing of the Kings Title. but heerein they shew themselues not onely egregious liars, but also most shamelesse companions. for *Pasquier*, or hee that made the *Iesuites* catechisme, sheweth, that during the Queene of Scots time, the *Iebusites* set forward the Spanish title. afterward *Parsons* offered the Crowne to the Duke of *Parma* for his sonne, and vpon his refusall, to the King of *Spaine* for his daughter; the which being well liked of by the combination of fugitiue papists, and their adherents, his Maiesties iust title was not onely neglected, but almost generally of this generation oppugned, and the Infantaes title set on foote, and commended by *Parsons* in his traiterous booke of Titles. This also pleased all the *Iebusites* faction, and the Pope especially, and this the Spaniard in our late Queenes time prosecuted with force, the factious *Iebusites* with lies, and the rest with all their best meanes. All which evidently appeareth by the testimony of the Secular Priests in their Bookes, by the Seminary priestes which tooke an oath to the Infanta, and by diuerse secret plots now discouered. nay it is evident by the practise of *Clarke* and *Watson*, that the secular Priestes, for all their faire pretenses and colours, did not well like of the King, and that the papists meane not so to give ouer their hopes of the Infantaes Title. God graunt that all their mischievous courses, and wicked desseignes may in time be discouered. But suppose indeede diuers of this generation had in Queene *Elizabeths* time affected either the kings, or his mothers Title; yethad his Maiestie no reason to allowe this their affection, or any course to set the kingdomes of *England* and *Scotland* at variance, considering his owne cleere Title, and the disturbance that might haue growne by such intempestive troubles by reason of the oath of association for Queene *Elizabeths* safety. his Maiestie certes very wisely did never give eare to their wicked perswasions, or large offers made always rather for their owne, then for the kings aduantage. If then some of these fellowes

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Fellowes then living respected rather their owne particular, then the kings seruice or profite of the kingdome; why aske they reward of his Maiestie, whose trouble rather then profite they were like to haue procured? if they plotted against Queene Elizabeth, as esteeming her lawfully deposed by the Pope; why may they not now aswell hereafter proceede against the King in like case? if fewe or none of these fellowes embarqued themselves in his Maiesties quarrell, why doe all clayme rewarde, that are popishly affected?

Their third reason is drawne from fauour shewed to Puritans, as they tearing all, that are enemies to themselves: and gladly would they make the world beleue, that this Church of England is diuided into two factious, of Protestants and Puritans: and that we differ among our selues in 32. articles of doctrine. but first we do them to witte, that we are to be calld true Christians, and true Catholikes, and not Protestants; a name giuen to certaine Germaynes, that protested against certaine iniurious proceedings against them at an imperiall Diet at Spire, as Sleidan in his historie reporteth: matters certes, that touch vs nothing which never ioyned with them in protestation. furthermore, wee receiued not our doctrine from these Protesters, but from Christ and his Apostles. why then should we thus be called? secondly, neither is any Religion professed in England but one, nor is the priuate curiositie of any, disliking the Churches orders and lawfull ceremonies, either fauoured or tolerated. nay, oft times such men are more seuerely punished, then many crowching Papists, that farre better deserue it. thirdly, wee doe not beleue that priuate men holde 32. opinions in doctrine contrary to the Church of England. but if they should, what is that in comparison of the Papistes, where their doctors and teachers and priestes hold not 32. but 32. thousand priuate opinions concerning doctrine and interpretation of Scriptures, one differing and contending against another, and yet thinke not their publike pretended vnitie either prejudiced, or disgraced thereby? fourthly, the case of such as are more scrupulous in some ceremonies and orders, then were to be wished, is much differing from the case of Papistes. the Papistes are the Popes subiectes, if not in body and goodes, yet in soule and ecclesiastical causes: these detest all forreine power. the Papistes deny the Kinges power ouer ecclesiastical persons, and relie too much on forreine Princes and Potentates, these not. the Papistes are linked too neare to such as teach rebellion and cutting of Kings throats being once declared excommunicate by the Pope, these desie them. the Papistes must needes take armes with the Pope, yea, albeit the same bee against their King, if the Pope quarrell with him, and pronounce him a tyrant, a persecutor and an excommunicate person. these with one generall consent will say, that such as hold it lawfull to take armes against a Prince excommunicate by the Pope, are most worthy to be hanged.

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Their fourth reason which they touch by the way, is drawne from regard of venerable antiquitie, as they call it, from large dominions, innumerable conquestes made vpon other sectes, the impregnablenessse of her proffes, which the professors of their religion, as these fellowes say, are ready, yea preesse, and do most earnestly long to bring into publike dispute. but first here is nothing alledged, which heathen men coulde not, and did not alledge against the Christians of olde time. the Mahometans also stand much vpon their antiquity and conquestes, and the iuincible proofes of their Alcoran, and to say truthe, Mahometisme is more ancient, then most of the poyntes of popery, whiche this church refuseth. the Turke is also a farre greater conquerour, then the Pope. and so resolutely the Turkes hold their Alcoran, that they will not haue any to dispute against it. which sheweth them to be in farre better case, then these suppliants. secondly, if these fellowes haue made any shew of these matters before, the same also hath beeene before fully answered, and their bolde and impudent assertions therein refuted. Christian Religion, we confesse hath these prerogatiues, which they alledge, and is most ancient, most catholike and most iuincible. but that wee professe more sincerely then they: and hereof the Papistes can take no aduantage. for never shall they proue their deified Popes authoritie, and the masses integritie, their god of the altar, and their King-killing positions, their full number of sacraments, their purgatoriall satisfactions and indulgences, with the rest of their meere popish doctrine, to be either ancient, or catholike, or iuincible, or taught in Christian Religion. Lastly, because they are so earnest in pressing vs to bring matters in dispute; let them lay down their butcherly Inquisitors axes, and quench their fires, and bring all to triall of dispute, in a free, lawfull, and generall Councell, if they dare. and if that may not be, let them yet procure vs licence and safeconduct to dispute in *Sintra*, and *Paris*, and then they shal not neede to feare, but that they shall be disputed withall in *Oxford* and *Cambridge*. in the meane while wee take them to be but vaine fellowes, thus to talkt of disputing, and of the impregnable proofes of Poperie, when in this earnest supplication before so great a King, they bring no argument of any moment. if they can doe better, they shall greatly vvrong their cause, if in these pointes, which wee haue so often touched, they do not set dounne a list and catalogue of their supposed adamantine, and impregnable proofes. wee assure them, they shall be answered, and no way feare their great crackes. they cannot, I suppose, say more, then their Champion *Bellarmino*, who for his good pleading, hath wonne to himselfe a Cardinals hatte. which is more then *Robert Parsons* or any of his consortes euer yet could get. and yet this great Champions booke *de missa, de scripturis, de pontifice rom. de eccllesia, de conciliis, de monachis, de purgatorio*, and diuers other tractes of his, stand many yeeres refuted, without all defence or answere:

Their fist reason, why they would haue Papistes tolerated, and not punished

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nished for going to Church, is, for that they cannot, as they holde, do it  
*under guilt of deadly sinne, and breach of their churches vnitie.* but these are  
but water colours, layde on without oyle of firme prooef, and which will  
abide no weathur. for if it be sinne in them to breake the vnitie of their  
false church; why should we suffer them to breake the vnitie of Christes  
true Church? if they account it schisme and sin, to resort to our Church,  
which wee are assured is the true Church of Christ, wee may assure our  
selues, that we shall sinne grievously, if wee suffer such Schismatikes to  
wander abroade, and not to aggregate themselues to the true Church of  
Christ Iesus. Compell them to enter in saith our Sauour, Luke 14. of those  
which refused to come to the Feast. whereupon Saint Augustine epist. 50.  
*ad Bonifacium, saith, hi qui inueniuntur in rixas & sepibus, id est, in heretibus et*  
*schismatibus coguntur intrare.* those that are heretikes and schismatikes would be  
compelled to come to the Church, as those which were in the high wayes and by the  
hedges, as it is sayde in the Gospell, were compelled to enter, beeing called to  
the great Supper. and of these lawnes and compulsions he declareth, that  
there proceeded good effectes. true it is, that the Church is Christes body,  
and that there is but one faith and Church, and that there is no salvation  
out of the Church, as may bee prooued out of Augustine de veritate eccles.  
*Cyprian de simplic. praelat.* and *Lactant. divin. instit. lib. 4. cap. 46.* alledged by  
the suppliants. but all these texts in this case make against them. for here  
they pleade before his Maestie, before the most honourable Parliament,  
and all estates of the Lande, that are resolved, that the Church of Eng-  
land is Christes true Church, and that wee profess the true christian and  
apostolike faith. what then remayneth, but that all with one consent  
should mainteine the true faith, and not suffer the house of God to bee  
scandalized and diuided into parts by the Papistes? Nay, albeit the plea-  
ding were before other Judges, yet is it an easie matter for vs to shew, that  
the Papistes are not the true Church, and that they violate the vnitie of  
Christes flocke with their parti-colored religion, and by their not resorting  
to the Church.

But say the Suppliants, *absenting from your Church is no formall act of dis-  
obedience &c. but a true reall obligation of meere conscience.* 2nd to prooue  
this, they alledge Rom. 14. 14. and Chrysostome homil. 26. in epist. ad Rom. and  
the schoolemen in 2. d. st. 30. and Thom. Aquin. 1. 2. q. 10. art. 5. they say also,  
that an erroneous conscience bindeth as strongly, and vnder equall paine, as doth  
the conscience, that is best and most rightly informed. but first all true subiects  
ought, not onely formally, but also materially to obey their Princes, and  
Papistes doing actes, as they signifie, of materiall disobedience, though  
otherwise they are formall inough, yet offend materially and grossly, not  
onely in disobeying the Magistrates lawnes, and that in matters, as we say,  
most pious and religious, but also often in practising against their States  
and Persons, and that incited forward by their erroneous conscience.

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Secondly all conscience ought to haue a good ground. Saint Augustine lib.2.de lib. arbit. ca. 10. saith that in the faculty, that iudgeth naturally, there are certeine rules, and true and incommutable seeds of vertue. and these are the principles whereupon conscience is built. those that are called by Gods grace to the knowledge of his word, are by their conscience grounded thereupon to proceede in their actions. The Schoole-men also say, that conscience is an action of that faculty of the mind, wherein common principles naturally knowne are preserued, and this they call Synteresis. as may appeare by Thomas Aquinas I.p.7.79.art.12. and Silvester Prier. in verb. conscientia. if then the Papists ground themselves vpon no sure ground either of naturall discourse and reason, or the immutable word of God, as appeareth by this discourse, then whatsoeuer they pretend, their conscience is no conscience, but a meere humor and fancy, and in many of them tainted with malcontentment, and faction.

Thirdly an erroneous conscience doth not bind vs either to do an vn-lawfull act, as to worship Idols, or to leaue lawfull acts vndone, as not to call vpon God, or not to go to Church to serue him and heare his word: nor doth it make them sinners, that either do not vnlawfull acts, or leaue necessary duties vnapperformed. for as the Apostle teacheth, *by the law we know sinne, and sinne is nothing, but the transgression of the law.* and herevpon Thomas Aquinas in 2. sent. dist. 39. affirmeth, that conscience bindeth not by his owne force, and virtue, but in respect of the law of God. And Silvester Prierius in verb. conscientia, saith, that a man is bound to leaue or renounce his erroneous conscience, and not, as these suppliants say, to follow it.

Lastly it is evident, that these suppliants neither vnderstood the Apostle, nor their owne Doctors. for he speaketh of indifferent things. they would haue an erroneous conscience to bind in things simply vnlawfull. Their Schoole-men hold, that a conscience erroneous doth bind a man and make him a sinner in resoluing erroneously and against law, but say not, that a man is to performe whatsoeuer a man in his conscience doth erroneously thinke pious to be done, albeit the same be simply against the law of God, for if that were so, then if a wicked parricide perswaded by a lewd Massie-priest should in his conscience thinke it meritorious to kill his owne father, or the father of his countrey being excommunicated by the Pope, he should sinne, if he executed not his wicked desing and purpose according to his conscience. but this is not only contrary to sound diuinity, but also to the Schoole-men and to common reason, and is by lawes rather to be punished, then with any wrods to be censured.

Finally perceiving their reasons to be but of small awaile, they fall to prayers, and beseech his Maiestie to conceiue no otherwise of them, then of his most dutifull and loyall vassals, acknowledging in all ciuill and politike affaires no other superior, then the sacred authority of his highnesse. But how may this be, when in plaine termes they take away, not only his roiall title, but also

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also a great part of his princely authority, abridging the same both in Ecclesiastical causes, and in the gouerning of Ecclesiastical persons? Secondly in case the Pope do excommunicate the King, they leau him nothing. nay they are bound to prosecute him, vnlesse they meane to be excommunicate themselues, as appeareth by the damnable Bull of *Pius* the 5. against Queene *Elizabeth*, wherein he threatneth all her subiects, that would not take armes against her. Thirdly they vse such equiuocations in their writings and protestations, setting downe part, and keeping the rest to themselues in such sort, that no man can well know what their purpose is. Lastly, how may his Maiesty beleue those to be his true subiects, whereof part hath borne armes and practised against Queene *Elizabeth*, and their countrey, part hath receiued pensions from forreine enemies, and enterteined intelligence with them against their owne Prince and countrey, and all haue dependance on the Pope for their soule and conscience, hating with perfect hatred all that professe our religion?

But say they, our Priests shall take their corporall oath for continuing their true allegiance to his Maiesty, and the State. but what if they breake their oath? then they prooue periured compaignons, and his Maiesty and the State must stand either to their hazard, or their losse. that they meane no good, it appeareth in that they promise for the King and State to gine their oth. but that reacheth not to particular persons, especially to such as shall professe religion, or protect the professors of it. But suppose they should meane well; yet if the Pope excommunicate the King, and affoile his subiects from their othes, then the bond of oathes is dissolved, and euery perfidious Massie-monger is left at his liberty. nay, it may be the Pope will commaund them to take armes against the King. now in this case I would gladly know, what it will auail his Maiesty to take their oathes.

To help in this case, they promise further, that they shall giue in sufficient sureties one or more, who shall stand bound life for life for the performance of their said allegiance. But first it will be a question in law, whether any such assurance may be giuen or taken lawfully, that shall tye him, that is bound, to the losse of his life. and some thinke, that these compaignons meane subtilly, and offer that, which can not be taken. Secondly to make no question in law, how can the Kings person be assured against such assassins? will they bring Kings to be bound for the safety of a King? other sureties, certes, can not be sufficient for so great a person. Againe, if Kings will be bound, yet vnlesse the Pope were bound too, that he might graunt no dispensation for oathes, nor thunder out his excommunications against Kings, all this security would amount to nothing. finally, the poore subiects and professors of religion should stand without all assurance, being subiect to the assault of these vvolves, and deuoid of all defence.

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They do also voluntarily offer, that if any of the number shall not be able to put in sufficient security, they shall ioyne in one supplication to the Pope for recalling such Priests out of the land, but if they meane to stand to this offer, then shoulde the Pope send for all the makers of new gods, and sacrificers, and draw them out of England, for what one Massie-priest can giue security, that shall counteruaile or equall the safety of such a Prince, or such a State? Againe, if any should like this offer, yet could he not choose but acknowledge, that the meaning of these fellowes is, to put the Kings life in the Popes hands, then which nothing can be devised more treacherous or dishonorable. they endeuour also to make this State to depend on the Popes will, the which in the conceit of all true Englishmen is most base and abominable: what? should this Nation, that hath withstood all his treacherous plots and assaults for many yeares, now at the length, at the request of these Missificall Misseres, yeeld themselues slaves to Anti-christ? But admit he were not Antichrist, should they submit themselues to effeminat Italians? Finally what is more base, then for the King to be beholding to the Pope for that, which by his regall authority he can command? and what more vnbeseeming so great a King, then to take conditions of such base compaignons, and not to be able to rule such fellowes without the help of his enemyes, nay without the help of the enemyes of God and religion?

In the close of their tedious declamation they say, they feare to be tedious, but it were to be wished, that the same had not been as well odious, as tedious. Heere they cry out of their afflictions, sufferings, and pressures, and that very tragically. yet our brethern in Spaine, Italy, and other places where the Popes sword beareth sway, would thinke themselues most happie, if they could haue like fauour. His Maiesy herein may see what reward they meane to yeeld him for his clemency, when Queene Elizabeths most mercifull gouernement is traduced as cruell, and the sufferings of a few traytors called afflictions and pressures of Catholikes, for so these heretikes call themselues.

They beseech the King with harts and soules, and both, as they say, yet the Pope is so interested in them, that I feare, he shall haue neither.

Last of all, if they can not haue the free vse of their religion, they desire a publike disputation: a fauour, they say, which their aduersaries haue obtained in other Countries. but first they can not shew, that the Pope or King of Spaine will permit any publike disputation against their religion in Spaine or Italy, or that our men could ever obtaine any audience, but before the bloody Inquisitions, where the confutatiōn of our doctrine was forced, fword, fire and fagon. Secondly, they neede not thus earnestly to craue publike disputation, which vpon equall terms hath alwayes bin offred them, seeing they haue never set down any arguments in publike writing (which is more publike and more certaine, than any conference) but the same haue

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have beeene againe and againe answered, and refuted. And now if it shall please his Maestie, and others our superiors, we are ready, either by conference, or writing, to dealt with them. God forbid that euer any teacher of truth and christian religion should feare to encounter idolaters and heretikes.

## **C H A P. IX.**

*The conclusion of the former answer directed to the Reader.*

**I**N the meane time, whilst these great disputers put their Arguments into forme & order, I pray thee, whosoever thou art, that listest to reade these Discourses, to compare both our reasons together, & so to judge, as the light of Gods grace, by the right line of true christian religion, and right christian policy shall direct thee. These Suppliants pretend to exhibite a supplication, but their reasons and wordes seeme as well to threaten as to beseech, on one side affirming that toleration \* of their religion \* is convenient, if not haply necessary, and talking of the number, alliance, generositie of spirite, and resolution of the Papists at home, and \* of the number and potency of Kings and Rulers fauouring their cause abroade, on the other side professing, that vntesse they haue their desires, they shall be without spirite or forwardnesse in action, and vnapt for employmēt. Which is as much in effect, as if they should deny to do the King seruice.

They make shewe, as if they sought the honour of the King, the safetie of the State, and great profite of his Maesties subiectes. yet when they come to the poynt, they onely giue temporall obedience to the King, and will not free him from the superioritie or command of the Pope. nay, where no one of the whole packe of Massē-priestes and Iebusites regardeth the Kinges late Proclamation, nor departeth the Land, they doe all signifie, that the Pope hath power to call out of England, as many as he wyl. As for the mischiefe that may insue of their doctrine of excommunicatiōn, depoſing, disgracing & murdring of Kings, they find no remedy, by alteration of lawes, and contrarieties of opinions, they seeke to trouble the State, and to bring this Countreie backe to the Pope, and respect, neither profit of Prince nor subiect, so they may erect their idolatrous worship, and establish in some corners the Popes authoritie.

All their reasons for the most part concerne not the poynts of Poperie, which this church of England refuseth, but rather that religion which wee professe. Now iudge I beseech you, what simplicitie it is to vrge that so much, that maketh against them, and so sparingly and barely to handle the poynts in controuersetie?

The most holy Scriptures they doe most shamefully wrast and abuse.  
out

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out of the psalme 138. where it is sayde, *Thy friends are much honored by me.* and ecclesiasticus 39. where we reade, *The church shall speake foorth his prayse:* they prooue, that the Pope can canonize Saintes. the wordes psalme 2.8. and Isay 2.2. that belong to Christ and his church page 30. they detort to the Pope and his adherents.

For the aduantage of their owne cause they are not ashamed to reporte any thing, though neuer so palpable an vntrueth. he is very ignorant that knoweth not, how the archi-priests faction hath long time stooode for the Infantaes title. yet now forsooth that the King is quietly possessed of the Crowne, their hearts are all *replenſhed with ioy,* to see it. They may beeleeue it that list, we cannot. By the lawes of the Pope his Maiestie, and al his subiects, that professe christian religion, are pronounced heretikes, and in the Bull read yeerely vpon Mawndy thursday at *Rome* are excommunicated and accursed. but heere page 5. they say they will in case any occasion should be offred, *flocke to his Maiestie's banner,* and guarde his person. a goodly garde, and very firme. During most of the raigne of Queene Eli-*Zabeth* they were still packing for the Spanish Infantaes Title. Heere they will needes entitle themselues *true affected subiectes,* and will not thinke well, vnlesse they be numbred among the *most loyall.* and so they esteeme themselues, albeit they professe onely *temporall obedience,* and confess the Popes power in *England,* and deny to doe the King seruice, vnlesse they may haue their sue granted. They professe they entend the safety of the State; yet woulde they bring in the Pope, and others, that seeke the destruction of the State.

Neither do they vse more faithful dealing in reporting ancient histories. they say *Constantine and forty Emperors of the East bowed their Crownes to their religion.* but neither do we reade, that they bowed their Crownes, nor that they embraced the Popish religion. *Maiorianus* also with forty Emprors of the Weast are saide to haue bowed their Crownes to the Popes religion. yet heere of no story maketh mention. Page 14. they say, *that the three Evangelicall Counsels, viz. of Poverty, Chastitie, Obedience, were practised by the Apostles.* yet no good Author either affirmeth these three to be euangelicall counsells, or saith the Apostles practised them. They say, that *Ambrose heard auricular confessions, and wrote of the reall presence, and of adoration of the Sacrament,* after the Popish fashion: matters most vntrue. of *Hierome* they are not ashamed to say, *that he was a masse-priest,* and that he went on pilgrimage.

Their Authors are most simple, and their Treatises which they alledge, bastards. for proofe of their matters they alledge *Paulinus,* that wrote the life of *Ambrose:* *Eusebius,* that wrote *Hieromes life,* *Simeon Metaphrastes,* *Cyrill the writer of diuerse Legends,* *Gregories fabulous Dialogues,* *Ioannes Diaconus,* and other such *authenticall Legendedes,* as they call them.

To help out the matter, they alledge certaine prayers before the masse  
lewdly

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lewdly thrust into the tomes of Ambrose, and the commentaries vpon the Apocalypse vnder the name of Ambrose, a Treatise of Meditations, and diuers counterfeit Sermons vnder the name of Saint Augustine. Constitutions Apostolicall vnder the name of Clement. and decretall Epistles vnder the names of diuerse ancient Bishops of Rome, and others.

And when nothing else wil serue, out commeth Gratian, Burchard, Merman, Marianus Victorius, Ritus, Boxius, and such like cogging companions of their owne society and quality.

Out of Nicephorus lib. 6. c. 35. they reporte a story of Theodoric: who in that place neither hath that story, nor mentioneth any such man or matter. Page 23. they affirme that Gregory lib. 7. epist. c. 39. witnesseth, that Massie was daily saide at Rome in veneration of Saints, whereas in that place, there is neither mention made of Massie, nor veneration of Saints. Page 29. they say that Lactantius maketh (auricular) confession a note of the church libr. 4. divin. constit. where he never wrote Constitutions, but onely Institutions, nor once mentioneth auricular confession. To conclude this point, infinite such places they alledge, as out of the Fathers writings, that never wrote any such wordes, nor any such Treatises.

Finally, so little discretion they haue, that albeit they write to the King, and desire their reasons to be pondred of al estates, yet they condemne the Kings religion, and make their Readers to be nothing else but Sectaries, and men diuided.

The reasons therefore of these Suppliants being so sottish, & their pleading so fond and simple, I doe not think it needfull to exhort any man to beware of their subtil perswasions. for they shew neither subtily, nor honesty in their dealings. nay, if a man be not blinde, hee may see their bolde and impudent behauour, and if he be not sencelesse, he may feele their grosse and palpable lies. onely thus much I thought good to signify, that seeing through his Maiesties great facilitie and remissenesse, they are growne to that height of insolency, that they neither doubt to braue so great a King, nor to declare their owne disloyalty in depending on forraigne powers, nor to defie, as it were, all his Maiesties true subiectes, nor could forbear our late good Queene, that to them was alwayes too good and gentle: it behoueth all those, that either loue religion, or his Maiestie, or their countrey, to execute lawes, and not to suffer such notorious enemies to escape vnpunished. All halting betweene two religions is impious. the law of God Deuteron. 13. forbiddeth the brother to spare his brother, or the father his sonne, in case he would endeavour to draw men to idolatry. Christian Emperours in the Lawe Omnes cod. de hereticis. put all heretikes or heresies forbidden by imperiall lawes to perpetuall silence. Our Queene of noble memory, when few fauoured her, and many were addicted to Popery, yet doubted not resolutely to prohibite the exercise of the Massie. King Edward the sixt, although yong in yeares, yet would not

at the intercession of the Imperour, archbishop Cranmer, and Bishop Ridley, being drawne to like it, grant the exercise of Popish religion to his sister Mary. but she to shew her thankefulnesse towarde s them burned both Cranmer and Ridley, the mediators for a toleration of massing religion for her. *Them that honor me, I will honor*, saith God. *I Sam. 2.* and they that despise me, shall be despised. and *Ambrose lib. 5. epist. 1.* faith, that he that serveth God must bring no dissimulation nor conniueunce, but faithfull Zeale and deuotion. and that he must give no consent to the worship of Idoles or other prophane ceremonies.

Thus much we haue thought conuenient to answere to the supplicati-  
ons and coraminations of Massie-priestes. God graunt his Maiestie a  
right understanding in all these things, and preserue him from all treache-  
rous traines and practises of his secret ennemis, and all his kingdomes  
and louing subiectes from the idolatrous Massie, and all other the wicked  
abhominations of Popery. Amen, Amen.

**Laud Deo, & ignominia & confusio faciei, Antichristo.**

28 JU 55



